

Satyananda Yoga in Europe

Swami Satyananda Saraswati

Inspiration – France, Switzerland, Spain, England,
Scotland, Germany (1981–1983)

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In humility
we offer this dedication to
Swamí Satyananda Saraswatí,
who is
inspiring and guiding
Swamí Níranjanananda Saraswatí
to live as a sannyasín.



Preface

During the Years 1968 to 1983 Swami Satyananda Saraswati went on a number of world tours which introduced all practices of Tantric Yoga to a vast public in the West and which led to the establishment of permanent centers and ashrams teaching all forms of Bihar Yoga all over the world with its spiritual center at the Bihar School of Yoga in Munger, Bihar, India. These activities and accomplishments are already well, however, briefly documented.

These activities and accomplishments outside India are, summarily documented within the context of the documentation of the overall activities and accomplishments of Swami Satyananda Saraswati, most of which took place in India, in the book *Mandate and Accomplishments (Past, Present and Future 1962–1982, Volume 1): History of Bihar School of Yoga under the guidance of Swami Satyananda Saraswati*. Detailed documentation of activities and accomplishments in Australia is given in the book, *Swami Satyananda Saraswati's Australian Journey 1968–1984*. Detailed documentation of activities and accomplishments

in Europe exists in the form of two books: *History of Satyananda Yoga in Greece Volume 1 with Swami Satyananda Saraswati* and *Satyananda Yoga in Italy. Swami Satyananda Saraswati, Inspiration – Italian Tours (1980, 1981, 1982, 1983, 1984), Development – Satyananda Yoga in Italy (1980–2009)*.

There is however no detailed chronological documentation of Swami Satyananda Saraswati's activities and accomplishments in the rest of Europe during the years 1968–1983. To fill this gap in documentation it was decided to publish a series of volumes entitled, *Satyananda Yoga in Europe 1968–1983* of which the present volume is the third volume covering the years 1981–1983. The first and second volumes covered the years 1968–1970 and 1971–1979 respectively. The series is based on a very large data base of recordings of lectures, satsangs and yoga practices given by Swami Satyananda Saraswati which were mostly made by Rishis Arundhati and Vasishtha during their association with Sri Swamiji since 1968. The series will contain transcriptions of all

the material in the database. The first three volume will contain lectures, followed by volumes containing satsangs and completed by volumes containing all practices taught.

During editing we strive to preserve Sri Swamiji's words and phraseology as far as accuracy and correctness allow. Since Rishis Arundhati and Vasishtha were present at most of the venues documented they will provide contextual material allowing the reader to get some idea of the state of knowledge and practices of yoga at the time, the cultural atmosphere at the time and above all give some insight into the masterful, efficient, yet liberal, loving and friendly nature of Swami Satyananda Saraswati which all of his disciples and those who have had the good fortune of his darshan have come to treasure.

Hari Om Tat Sat

*Rishi Arundhati and Rishi Vasishtha
Satyanandashram Canada*

Swami Satyananda Saraswati

How does one describe the infinite number of facets of a siddha, one who has achieved the highest accomplishments or siddhis of all forms of yoga? The shastras say that such a one's nature is beyond definition, *anakhya*, and beyond words and thought.

One way of revealing the nature of Sri Swamiji is by means of his own words and the practical instructions given by him which should be preserved for posterity as accurately as possible so that they may serve to inspire yoga aspirants in the future as they have in the past. This we are trying to do in this series of volumes for that part of his teachings consisting of lectures, satsangs, meditations and practical sessions which were recorded by us in Europe between 1968 and 1983, or made available to us by Swami Pragyamurti in England, Swami Janakananda in Denmark, Swami Devatmananda in France and Swami Atmananda in Northern Ireland and other organizers of programs in Germany, Belgium, Switzerland, Spain and Holland. The material in our database and video recordings has been transcribed, entered into the computer and edited, and is presented in these volumes in their historical order preserving the actual words of Swamiji as far as editing for readability would allow. It is interesting to note that although Sri Swamiji gave many lectures on the same topic in the same year at different places or in subsequent years, no two lectures are identical and each lecture presents the topic from a different perspective.

Careful reading and study of these teachings will reveal many of the facets of Sri Swamiji's nature and it should be largely left to the readers to discover them for themselves. But nevertheless we will try to indicate what have been the facets of Sri Swamiji's personality that have impressed us the most over the years of our association with him from 1968 to the present.

Sri Swamiji was someone who had experienced the highest states of consciousness and who at the same time demonstrated supreme mastery of all aspects of practical life, which he viewed as the field of opportunity for furthering the spiritual evolution of mankind, both individually and collectively. One time in the early days of our association with Sri Swamiji, Rishi Vasishtha asked Sri Swamiji, "We have just heard of new terrible wars starting at present, and extreme suffering of the poor and disadvantaged due to this world wide strife amongst nations, religions and commercial concerns; and yet due to the widespread tourism of today one would expect that people of different races, nationalities would get to know each other better and would no longer be swayed by the falsehoods spread by war-mongering politicians and collectively resist participating in war. But the world does not seem to be getting any better, if anything it is becoming worse globally and not just locally as in the past and less technological periods. Why is the world not getting better as we hoped it would after the Second World War?" Sri Swamiji just said, "Vasishtha! Are you trying to deprive those who come after you of spiritual opportunity?" Thereby he clearly expressed his view of ordinary practical and worldly life. He also said in one of the lecture in these volumes. "Difficulties drive evolution!" This was also the sentiment of his

guru Swami Sivananda Saraswati who used to say, "Suffering is the crucible in which nature transforms man into super-man".

From a study of the teachings in these volumes it can also be seen that Sri Swamiji displayed a profound sensitivity to the needs of his audiences and contemporary events in the world at the time, thus presenting yoga and its practices in a manner relevant and acceptable to everybody regardless of station in life or previous exposure to yoga. But at the same time he was driven by the mission given to him by his guru to spread all forms of yoga from shore to shore and door to door in a pure, classical and rigorous form, but elucidated by insights obtained by direct personal experience as a result of his own yoga sadhana. In fact early on in his instructions to us he said that we should immediately begin to teach what we had learned from him and practiced under his guidance, and that we should teach only what we had practiced ourselves with success. He said that we know and have practically experienced enough to lead to success in attaining higher or deeper states of consciousness by persistently improving, increasing and intensifying our actual practice of what he had taught us.

But he also stressed that acharyas or teachers in the Satyananda (Bihar Yoga) tradition strive to obtain precise knowledge of the classical Sanskrit works on Yoga, Tantra, Veda, Puranas and Smritis, etc. Sri Swamiji gave Vasishtha the following advice before he asked him to give short introductory talks preceding some of his lecture just before mounting the podium. He would say, "Vasishtha, ten minutes on pranayama, classical!" Thus he indicated to Vasishtha the precise focus of what he was to say but this depended on his knowing

either Patanjali Yoga Sutras, Hatha Yoga Pradipika or Gerandha Samhita, for example.

In fact, Sri Swamiji consistently used a threefold structure in his approach to teaching any subject matter especially concerning Yoga and Tantra. Basically it involved presenting first a clear statement of the classical view of the matter quoting verbatim where possible. Secondly he would state what he personally had experienced and reasoned out for himself, that is, he would assume the attitude of, "After I have told you what is the case classically, I will tell you what I think!" Thirdly, he would say, "Now you reason out for yourself what you think!"

Vasishtha tells a funny story where this threefold principle of Sri Swamiji got him out of difficulty in front of a huge Indian audience in Toronto, Canada, where he was present on the speakers platform with the spiritual leaders of Sikhs, Jains, Hindus and Moslems. The first question that came from the audience was "What is your opinion of sex before marriage?" At that moment all the dignitaries on the platform turned towards Vasishtha expecting him to be the first to answer since they wanted to see how this European Swami would handle himself in this situation. Well it was easy using Sri Swamiji's principle. First he told the audience that the shastras say that it is not a good idea for the following reasons, etc. then he said that he however personally thought that a person who had had sex before marriage should not therefore be considered to be a bad person, etc and finally he said, "But of course you must make up your own mind about what you think!"

The third step in Sri Swamiji's approach to teaching clearly indicates complete absence of dogmatism in his

nature. He never asked us to believe or do anything just because some classical text or he said so but always encouraged us to use our own reasoning or *tarka*, to come to the same conclusion by ourselves, and only on this basis should we claim knowledge of the matter.

But above all Sri Swamiji stressed practical instruction over too much theorizing or discussing, without neglecting the presentation of a thorough scientific understanding of the practices and their results. Once the practices have been mastered and the resulting experiences are properly understood it is much easier to correctly explain theoretical aspects of yoga. As soon as Rishis Arundhati and Vasishtha met and were taught by Sri Swamiji, they immediately experienced that they needed to consult no further books nor seek any other teacher but that Sri Swamiji would give instructions wherever needed and asked for. Hence, it is a common experience for both Arundhati and Vasishtha that it was sufficient to meditate upon Sri Swamiji preceding any lecture or practical session they were to give and usually clear answers concerning what to do with the students would come to them. This has also been the experience of most of the sannyas disciples of Sri Swamiji through out the world.

Concerning Sri Swamiji's personal behavior it can be said that in his public interaction with all he met, whether young or old, rich or poor, he was the epitome of common courtesy. He treated everyone with great and equal respect. He was everyone's friend. He was totally attuned to and devoted to serving the needs of others, physically, socially and spiritually. This devotion led to the development of the great variety of successful socially uplifting aspects and activities at Ganga Darshan in Munger,

Bihar and Rikhia Peeth in Jarkhand, as well as most centers of Satyanand yoga throughout India and the rest of the world. These activities are extensively documented already in many books published by the Yoga Publication Trust in recent years. Two of the most outstanding accomplishments in education and social transformation for the better are the creation of the two great and vivacious youth organizations, the Bal Yoga Mitra Mandal of Munger and the Kanyas and Batuks of Rikhia Peeth whose members number in the hundred thousands.

Sri Swamiji's personal life was the perfect example of simplicity, he kept around himself only a few bare essentials for personal hygiene and wore only two dhotis most of the time even sometimes in the cold climate of Europe as will be obvious from many of the photographs in this volume. However, his life was one of constant self-discipline and sadhana which was unsurpassed by anyone known to us and as confirmed by all his guru bhais in Sivananda Ashram, Rishikesh, as well as, by Swami Satsanghananda Saraswati, the first Peeth Ishvari of Rikhia Peeth, who attended upon Swamiji throughout much of the period leading up to his mahasamadhi, and who once remarked to Rishi Vasishtha that most people have no idea of the rigorous disciplined life that Sri Swamiji leads when he is not in public.

Sri Swamiji also had a profound and spontaneous sense of humor which would constantly lead to explosions of laughter amongst his audience resulting in a relaxed atmosphere which would allow him to prepare the ground for the acceptance of difficult or controversial points he had to make to rectify misconceptions about Yoga and Tantra, as well as,

making embarrassing revelations about the character of society in general or yoga practitioners in particular more acceptable to those concerned.

His mastery of his affairs of ordinary life were only short of miraculous. Everything he initiated bloomed into the great and effective institutions and organizations promoting yoga and well conceived social service to the wider community which we can see today in India, Australia, Italy, Greece, Scandinavia, and throughout North and South America and most countries in the rest of the world.

Sri Swamiji personally designed most of the buildings at the Bihar School of Yoga in Munger and at Rikhia Peeth. These building are designed to attain maximum ease of cleaning and repairing, as well as, providing space for huge and varying numbers of residents, students, and visitors constituting an almost daily influx and change in such a way that housing can be reconfigured at a moments notice and in a most flexible and efficient manner.

Another aspect of Sri Swamiji's nature was his perfect ability to be accepted and respected in all levels of society and all walks of life from the rich and powerful to the poorest most disadvantaged, from intellectuals to those driven mostly by instinct, no matter what the level he would fit in while at the same time enhancing and raising the level of interaction and conversation of the present company. This demonstrated by example the nature of a true swami whose role in life is in Sri Swamiji's words, "To always be only uplifting at all times and all places and with every being you encounter in life." Furthermore, another of Sri Swamiji's definitions of the nature of a true swami was, "We swamis are caretakers and

distributors of wealth and resources given to us by the affluent in society due to their devotion to spiritual life, to those who are poor, destitute and neglected in society in such a way that it is uplifting in the sense of inducing lasting self-dependence and economic independence while preserving self-respect and respect for the time tested ways and customs of their own which they have pragmatically absorbed in their daily life and which give dignity to their existence even though they are the poorest of the poor. One can clearly see how his presence in Rikhia brought prosperity to that whole area consisting of poor indigenous villages and even to the neighboring town of Deoghar.

In so many ways Sri Swamiji displayed perfect wisdom in action. If wisdom means the ability to bring knowledge and skill to bear on life in a manner that is conducive to the welfare and spiritual evolution of the individual and society as a whole, then this type of wisdom on the part of Sri Swamiji is amply demonstrated by the effective functioning of the different types of educational and uplifting institutions established by him over the years, as is well documented in existing publications of these institutions.

Sri Swamiji ensured permanence and excellence in these institutions in two ways. To insure excellence he initiated a very effective way of choosing a successor who can by his example inspire aspirants to the highest level of their spiritual evolution which is operative even now in preparing further successors. To ensure permanence he fully involved the local population in the building, maintenance and modification of the ashrams, as well as, having both adults and particularly large numbers of children involved in the daily activities

of the ashram and even more so during the large ceremonial occasions where they participate fully. The people feel that it is their ashram and therefore it will exist permanently if it continues to provided excellence of inspiration, guidance, medical aid and education to the people.

In spite of the overwhelming powers of his nature Sri Swamiji always displayed humility. He always said that he was not a guru, but only the disciple of his guru Swami Sivananda. He said that we his disciples insisted on making him guru and that he never wanted it. He was also very open when required knowledge from anyone who had expertise in some special area, especially in science. He constantly wanted to know what the latest theories and experimental results of science were. He was able to absorb even the most technical details very quickly and arrive at the basic principles involved, and he would then use this information in his next lecture. On the other hand if you spoke about something without proper knowledge or personal experience of the matter he would swiftly censure you for pretending to know more than you do and wasting everybody's time.

Finally, we can only say that we could go on for many pages and never run out of ways to describe the many facets of the jewel , Sri Swamiji Satyananda. Everyone we interacted with living at Ganga Darshan and Rikhia Peeth and who have served Sri Swamiji for many years say that to this day, every day, they discover another way in which Sri Swamiji displayed his spiritual genius and organizational skills in even the smallest aspect of the overall functioning of the legacy we call Satyananda Yoga or Bihar Yoga.

Hari Om Tat Sat

1981

April

Sri Swamiji flew to Europe from Delhi. He conducted a seminar on 'Tantra, Yoga and Meditation' in Italy, and then presided over the first Panhellenic Yoga Convention on 'Yoga and Health', organized by Satyananda Ashram, Greece.

July–August

Sri Swamiji flew to Finland and then to France for yoga conventions in Paris and Chamarande. In August he held programs in Belgium, Torino, Italy, and Zinal.

The series of lectures in this third volume of the Teachings of Swami Satyananda Saraswati in Europe 1968–1983 were given during the years 1981–1983 in France, Switzerland, Scotland, United Kingdom and Spain. This third volume will complete the three

volumes of lectures in our data-base. The subsequent volumes will contain all satsangs, meditations and practical sessions given by Sri Swamiji during this period as far as they are recorded in our data-base.

The first series of lectures by Swami Satyananda Saraswati in Europe during 1981 was given in Paris France at a Yoga Convention hosted by Swami Devatmananda Saraswati.

The first lecture is on the Influence of the Mind on Experience and how to Transcend it by Discovering the Self. After clearly and simply making the audience aware of the great influence the quality of our mind has on our experience, he uses the classical three gunas or qualities to differentiate the different perceptions and attitudes people have with regard to experience and points out that the attitude of a "saint" transcends the gunas and the mind altogether and is based on a direct experience of the Self or Atman. He gives a number of parables which deftly illustrate the

points he is making, as well as indicating some simple meditations for Self discovery.

The second lecture given in the Paris 1981 series entitled Meditation and Yoga stresses above all that our understanding and presentation of yoga should be firmly based on scientific study where it concerns physical and psychological health. Yoga Nidra in particular has been found to be most effective for relaxation and reduction of stress. Furthermore, Sri Swamiji states that Yoga Nidra can be considered as one of the practices of Raja Yoga and meditation. But for assured success in meditation it is advisable to concurrently practice Hatha Yoga and in particular pranayama, in order to avoid passing into unconsciousness at the apex of your meditation.

The third lecture in this series is on Yoga in Therapy. Sri Swamiji begins by stressing that he considers yoga to be a science and that it should be understood as such. After pointing out that even the ancient texts defined the

purpose of yoga to be to lead to enjoyment of positive health and a peaceful and dynamic frame of mind, he discusses the various aspects of human personality and lists many forms of yoga designed for treating various sicknesses arising in these aspects. Insomnia, Diabetes, Asthma, Slipped Disk, and Cervical Spondylitis and the scientific basis for their treatment by yoga are outlined.

The fourth lecture was given after their initiation ceremony to new yoga teachers who had just received their authorization to teach Satyananda Yoga, and at the outset Sri Swamiji mentions that he had looked at the theses they were required to write to complete their training at the Paris Sivananda Ashram. After reminding the new teachers that during the thirteen years since he first came to Paris (see Volume One of this series) yoga has emerged as a new cultural phenomenon of modern life and a time has come when teachers have the responsibility of scientifically explaining and practically teaching the true depth of

yoga to anyone who wishes to learn. Next he gives a moving account of his early years with Swami Sivananda Saraswati and immediately after, as well as giving a lot of insight into his overall personal attitude towards the work of proliferating and explaining the science of yoga so that it may fulfill its promise to become the great beneficial worldwide culture which Sri Swamiji envisions in the future. Finally he gives a very interesting account of the activities of the swamis from the Bihar School of Yoga in governmental schools and particularly in industries, where in some cases the charter of new companies included the establishment of an internal yoga institution or the establishment of yoga ashrams in holiday resorts developed by the industries for their employees.

In the fifth lecture on Tantra Sri Swamiji opens by saying that although the understanding of Tantra in both east and west have improved, misunderstandings still prevail, so he will explain the classical side of Tantra

and let the audience decide for themselves whether to accept it as part of their life. This statement again gives evidence of one of the major facets of Sri Swamiji's nature, namely, absolute non-dogmatism at all times and about all his teachings. Next, Sri Swamiji states that the most important and fundamental axiom of Tantra is that you do not have to change your way of life, you only need to practice something every day to raise your mind towards higher grades of evolution. Previously he had pointed out that all other approaches to improving the quality of the mind presuppose change of one's way of life. Sri Swamiji then outlines the necessary practices for the expansion of consciousness and liberation of energy, after explaining the literal meaning of the Sanskrit term Tantra as expansion and liberation. It is interesting to note that Sri Swamiji characterizes mind as a force and an object is its limiting agent and uses this to profoundly elucidate the true nature of the Tantric practices and the Tantric way of life he sketches

The Influence of the Mind on Experience and How to Transcend it by Discovering the Self

Swami Satyananda Saraswati

Paris, France, 1981

Hari Om Tat Sat

Life and man's consciousness are interacting with each other. Our external life, or our day to day life, is an expression of our minds and consciousness. This means that our pleasures, our joys, and our depressions and our follies in life, belong more to our inner life, than to the events outside. Everybody's consciousness is constantly interacting with everything, with every person around him. This unbroken interaction between myself and everything around me is so consistent and so constant so that all experiences are a combination of these two.

But it is more important to understand that everything or every expression and experience



emerges not from the object or the events outside, but from our own self. Therefore, everybody's experience, expression, reaction is not the same. As you have evolved, you react. The reaction of an animal is different from the reaction of an intelligent person. The reaction of an intelligent person is different from the reaction of a wise man. In the same way, the reaction of a wise man is different from the reaction of a saint.

A saint's vision is guided by a developed consciousness. The attitude of a wise man is guided by a higher quality of common sense. The reaction of an intelligent person is guided by a complete process of analysis. Therefore, in yoga we have always been talking about the discovery of a higher quality of mind. We have been visualizing the possibility of a higher quality of reaction which results from a higher quality of mind. The purpose is to have a better understanding, to have a better experience, to have a better attitude towards the whole life around us. Man is not happy just because everything is congenial. He is happy because he has discovered a new approach to life. Man is not unhappy just because everything is loaded against him. He is unhappy because his whole approach to life is so negative. Why should he have a negative approach while another person has a different approach? That is because the mind is not an independent instrument of experience. It is guided either by the divine or the monstrous forces.

There are three attitudes that control the actions of the mind. In Sankhya, in yoga and in Tantra, these three attitudes are known, starting from the top, as the sattvic, the rajasic and the tamasic attitudes. When the mind is evolving it undergoes these three phases. Mind as a product of nature is subject to three different rates

of expression. Everything in this universe undergoes what we call the different stages of transformation and evolution. Matter, which was crude in the beginning, becomes energy at the ultimate point of evolution. In the same way, in the beginning when the mind is at a primitive stage of evolution, it is a tamasic mind, and at the ultimate point of evolution it is a sattvic mind. Therefore, your experience is born from the quality of your mind.

For a tamasic mind, everything is the same whether he meets a saint or a wretched person. In the same way, the experience of a rajasic mind is the result of its inherent nature. Whether you meet a saint or a criminal, for a rajasic person the latter is a hopeless person. For a sattvic man everybody is good. He does not care whether you are a criminal. He does not understand this adjective. Now, this difference of experience is an expression of the quality of our mind.

Therefore, we reach the following conclusion. Our experiences are controlled by the quality of the mind. If we understand this, we can transcend the mind itself. If you have some sort of misunderstanding about your own people, if you do not trust your own people, and if you are full of animosity towards your own people, but if you happen to understand that this is only your mental experience, you may be able to transcend your limitations.

Therefore, in our day to day life, the discovery of a higher level of approach is absolutely essential if you want to change the quality of your life. In Sankhya, in yoga, and in Tantra it is classically defined. Mind is a product of *prakriti* or nature and this mind is subject to the effects of these three attributes or *gunas*. As the mind is progressing it is becoming free of its primitive

limitations. In the course of time the mind throws off lethargy and procrastination. In time it completely rejects what we call aggressive attitudes, revengeful attitudes and devastating attitudes and then it attains a sort of equilibrium. When your mind attains equilibrium, then life around you changes. If the mind attains equilibrium people around you are changed.

Many times you hear from your friends: "Oh, I met that man after five years and now he is completely changed. You know what a bad man he was in the past, and now he is so sensible".

But if you happen to analyze this situation, then you will understand that it was the speaker's experience and not a quality of the other person. If you change the quality of your perception the quality of the object changes immediately. But if that happened all over the world what a bright world it would be. But we are talking of Idealism. We live in a world that is a mixture of the three qualities. We can never get rid of these combinations and if somehow or the other we ask God to withdraw these combinations, or if something happens to God so that He withdraws the combinations of these three, life would become very monotonous.

Total goodness is monotony. There has to be a confrontation between the different forces of Nature. Well, if there are only roses, and roses, and roses all over France you would get tired of them. There has to be a combination of colors. There has to be a combination of qualities, and there has to be a combination of variety. This is what we think the mind has to understand. If everyone becomes what we call a yogi, sattvic and peaceful, I think everybody will go crazy. So there have to be some people who are not

yogis, so we can at least tell them that they are not yogis and that they can say look at these funny yogis. Now, imagine that the whole world becomes Christian, all three billion people. Will it solve the problem or will it create a problem? I think the problem will be terrible because, when there is no problem that is the greatest problem. You have everything to eat, you have money whenever you need it, a house to lie in, no problem of unemployment, no problem of education, no problem of medical care, and everything is solved by the state. Still you find that people are committing suicide by shooting themselves. Why? Because, when you have no problems the mind becomes a problem. The mind must have problems to solve, otherwise it will go crazy. If you have no problems, please create a problem for yourself. Because the mind is a fount of awareness, it has the capacity of analysis, it has the capacity for research, it wants something to mull over. It can never remain quiet.

Let me recount to you a parable. Once a swami like myself practiced Tantra, and he became the master of a ghost. I mean that he controlled a spirit. The spirit came to him and asked him for some work to do. He gave him some work and instantaneously he finished it. He came again and said give me some work. He again gave him some work and again the spirit finished it instantaneously. He came again and asked for more work. How much work could the yogi give the spirit? There came a time when the yogi said that he did not know what work to give the spirit. Then the spirit said that he would eat the yogi. The yogi went to his guru. He told him that there was a problem and said "You gave me a mantra to control the spirit and now the spirit has become a problem for me." His guru asked

him what the problem was, and the yogi said that the spirit continuously asked for work. The guru told him to tell the spirit to build a column. Then ask him to apply wax, oil, and lubricant to it. Then ask the spirit to climb up and down the column. So the point that I am making is that the greatest problem is the mind when it is free from any kind of preoccupation.

There is another parable that comes to my mind. A man went to heaven where he had a nice building to live in. Whatever he wanted he got immediately, such as food, clothes, recreation, swimming pool, orchestra, music, dancing, night clubs, and so forth. This went on day after day. One day he got fed up. He asked the attendant to find some work for him. The attendant said that there was no work for him here. The man asked the attendant how long he had to live like this. The attendant told him that was the only life he could live in heaven. Anything you desire will be fulfilled. The man said that in that case it was better to live in hell than to live in heaven. The attendant said: "Sir you are in hell".

Therefore, when the mind is full of desire, when its craving for sensuous pleasures, its experience is completely different and in the course of time it develops distaste for these sensual pleasures. He finds that because he is attached to these sensual pleasures he has become very negative in his approach to life, in his experience of life. Hence, he tries to transcend that particular state of mind. This is exactly what we are trying to do through yoga, because that very negative approach to life should be transformed. The world is not negative. The objects have no qualities in themselves. The objects of pleasure have no particular quality but it is our

passion, it is our attachment and our clinging and craving that give them a particular meaning.

In this context the yogis have always been thinking of the possibility of discovering the Self. We are not talking about the discovery of the mind. We are talking about the discovery of the Self. Man discovered the mind when he incarnated as a man. The discovery of the mind is already over, and it has done nothing for us. It has made us wretched. It conditions our experiences and our approaches. In Sankhya, in Tantra and in yoga they have conceived of a Self. This Self, about which we are speaking now, is not a quality of the mind. The Self is not a higher transformation of the mind. It is an independent entity in everybody. But it is suppressed, or let us say, that it is latent. This Self that is in everybody has not been given the chance to operate. The Self only comes into operation when you have become able to transcend the mind. It is not the psychological stuff that I have been talking about. In philosophy the Self is known as Atman. It is the radiant principle in everyone and it is different from mind. Mind can never reach that self. But the mind shines on account of the radiance of the Self. The senses cannot reach the Self. The senses can never understand and experience the Self. But all these, the mind, the wisdom and the prana shine, live and operate by the radiance of the Self.

Now, the Self is what we have to discover, but there is a difficulty. The difficulty is how to discover it. If you want to discover it with the mind, we have already said that it is not a subject of the mind. Mind is finite, and the Self, Atman, is infinite. How can you understand, realize or discover the infinite with the finite? This difficulty has always been felt by everybody who has tried to discover the Atman or the Self.

You have heard about radioactive waves, about bacteria, about germs and viruses, but you can never see them with the naked eye, because they cannot see them. Therefore, you use microscopes etc. to perceive them. Therefore, the discovery of the Self has always been a problem for everybody throughout the ages.

There is a very important text, which is called Kena Upanishad. Read it in its French translation. It is one of the oldest texts that deals with the difficulty of discovering the Atman. There the following question is asked. What is that instrument by which we shall understand the Self? Can we make this discovery and understand the Self by the finite body and mind interaction? After discussing this problem in detail it has come to one conclusion. Withdraw the mind, withdraw the prana, disconnect the sensorial channels, and develop shunyata, void, nothingness. That is a state where there is no experience, a state where there is no perception, a state where there is no cognition, a state where you do not exist for a period of time. It is at that moment that the radiance manifests. That radiant experience is the discovery of the Self. In the beginning it is just an experience. Have this experience again and again. It becomes a pervading force. It gets saturated into the whole being. Your senses are controlled by that. Your mind is controlled and guided by that.

A parable comes to mind to illustrate this. Once a motor launch was on the high waves and suddenly it developed some sort of discrepancy in the engine. It sent an SOS. Another ship picked up the signal. The ship came to the motor launch and the motor launch was coupled with the big ship. Then the motor launch was brought to the shore.

In the same way, the finite instruments, the mind and the senses represent the motor launch. They only have limited capacity. Their visions and their experiences are very much finite. That is precisely the reason why everybody in the world are unhappy and frustrated. There are perhaps only a few people in the world who are full of happiness. Otherwise, most people are fighting with their own difficulties day in and day out. But they see nothing positive around them. They are tired, exhausted and depressed. It is because they are working with these finite instruments.

When you develop the inner Self in you, then it takes control of all your functions, then you are under the control of Spirit or the Self. I think that it is necessary for us to understand this important point. Life will go on as usual and we will have to face things as we have been doing all along. There is no use criticizing life. There is no use feeling disappointed and dejected.

I think we should transform the whole situation. Develop the experience of Atman or the Self from within. Then function in such a way that whatever happens to you it is seen as a part of the great movement. In order to discover the Self you have to devote yourself to the practices of yoga and Tantra. If you dedicate a half an hour in the morning, you begin the work there. Before you go to attend your shop, factory or industry, if you maintain total quietness for half an hour at least, the Spirit or the Atman will emerge and will influence the rest of your day. Then whatever situations you face in your life will have a perfect alignment with your personality. Then, when there is a perfect alignment between your personality and your experiences, between you and your



environment, between you and your friends, then the situation becomes absolutely different.

In order to discover the Self you do not have to fight with anything because it is already within you. In fact, there is nothing closer than that Self. The Atman I am talking about is nearer, is closer, than your own breath, closer than your own mind. It is much closer than your own feelings. But still there is a blockage somewhere. That is why even though it is very close to you, you do not experience it. It is so radiant and still you do not see it. It is so real and yet you do not have a concept of it. The senses are not real, the mind is not real, the buddhi or intellect is not real, when you compare them with the Self. But what a tragedy it is that we can experience the unreal, and we cannot experience the real.

It seems that all of us are under hypnosis, or there is some sort of delusion taking place within us. We are able to experience the clamor of the senses. We are able to experience the oscillating, vacillating and dissipating mind which has no luminosity, and the senses in the body which also have no luminosity. They are not independent entities. The body is a composition. It is not homogeneous. The senses are compositions and the mind is a composition. None of these are homogeneous. How peculiar it is that we do not experience all the time? In dreams we do not experience the outer world. In deep sleep we do not experience at all. This means that these instruments are not eternal. Do you not think that the mind is an idea? Do you not think that sense experience or the senses themselves are an idea? Maybe the mind, the senses and the body are just ideas? I am not talking of philosophy, I am talking of science. I think that objects,

senses and mind are the qualities of man's ignorance.

This is how you have to proceed with your analysis and when you practice this for half an hour every day, whatever thoughts you have in your mind, you must remember that every experience you are aware of in your meditation is a product of the mind and not a product of the Self. The visions you perceive, the psychic experiences you have, the light you see in meditation, or different forms of awareness you have during meditation, are consequences of the mind and not of the Atman.

When you experience the Self, there is an absolute One-ness. The experience of the Self does not change. Once you have it you have that only. Mental experiences change day after day, week after week, and month after month. You cannot have the same mental experience every day, even for a few days. You have to think how to transcend the relative plane of your personality, and how to experience the Absolute in you.

I am not talking about a religious entity; please remember this, because I do not understand anything about it and I have never tried to understand anything about it. Religion is Latin or Greek to me. I have always been thinking that there is something beyond matter, beyond energy, beyond force, and something beyond light. What could it be? Nothing!, and that nothing is everything. You must remember that when I say nothing I am not talking about nothing in relation to the things of the world. When all experiences have fallen flat, you die for a few seconds, not forever, and of course you die every night. Not even for a few seconds but only for the time it takes for a twinkling of an eye, or maybe as short as a lightning-bolt, yet this experience is so important for the transformation of our life.

That is called re-incarnation in this body, that is called transformation and that is called metamorphosis. The body remains the same, the height and the weight, and the complex of name and form, and the religion and the nationality also remain the same, they do not die. Your identifications remain as long as you identify yourself with name and form. You have been identifying yourself for so long with the relativity of life and hereafter you have dis-identify yourself.

Experience that silence. Experience that nothingness. Experience that death. After that you are re-born. Nobody will see that you have changed. You take your car and go to your office. You do typing, you deal with cash, you run a hotel, and you may do whatever you like. But a total change has taken place. Now you have discovered you Self. And in the light of this discovery of the Self you are participating in this great drama of creation. You realize yourself as part of this universal being, and everything is a matter of happiness. Somebody criticizes you, well, that is another way of loving you. You are sick or you are ill, well, that is another way of taking a complete rest. Then everything that happens in life leads to a positive experience in you. That is how thousands of people have lived in the past in a particular galaxy, the galaxy of the liberated saints and swamis, and I think we want to join that galaxy, because it is such a nice one where everything has a positive meaning. Well, all that experience is necessary. Sickness is necessary, love and betrayal are necessary, pleasure and pain are both necessary. But that galaxy of the liberated is what has to be attained to transcend the negative influences of the mind on experience.

Hari Om Tat Sat

Meditation and Yoga

Swami Satyananda Saraswati

Paris, France, 1981

Hari Om Tat Sat

I will share with you the experiences which I have had concerning the practices of yoga with regards to the treatment of diseases in others since I have lived a life which has personally kept me free of diseases throughout my life. When I lived with Swami Sivananda in Rishikesh, who was a medical doctor in his profession before he took to the life of a monk, I had to rethink the different possibilities arising out of yoga practices. Of course, I have myself studied physiology and psychology, but about yoga I had different views until I came in touch with Swami Sivananda. I thought it was a method of spiritual emancipation. But when I was with Swami Sivananda I began to realize that the practices of asana, pranayama, relaxation, concentration and the practices of Raja Yoga and Hatha Yoga had a lot to do with the human body and health. That brought me to the study of yoga literature as a whole.

In this context I ultimately realized that the yoga practices have an absolute relationship with the entire human personality, including body, mind and spirit. From 1964 onwards I began to follow the researches that were conducted concerning yoga in India, as well as, abroad. I myself coordinated research in a medical college in Patna with the assistance of the central government of India. The topic for this research was

the effects of yoga sadhana on coronary diseases. More than 1000 coronary patients were referred to this research project. Eminent cardiologists were also involved in this research. Therefore, you can understand what an important role yoga can play in our day to day life.

I am very much aware that stress can be had from any source, whether you face a famine in the country or a war, or a tragedy in a family, or a competitive society; there are hundreds of such causes that can be responsible for this stress, internally, as well as, externally. Apart from this there are people who have



a peculiar personality of their own which is responsible for their own stress. Therefore, it becomes necessary for us to understand the whole science of yoga in the broader perspective.

In the last few years, research that has been conducted in various institutions, such as in Texas, in Stanford University, in Czechoslovakia, in Poland, in India and elsewhere has proved that the practices of yoga have much to do with the removal of hypertension. In India, with the assistance of the government many researches are being done and were done in the past. In the Badranath Hindu University, Professor Urnpa has been conducting research into the effects of yoga nidra and pranayama on stress situations. The Research Council of Indian Medicine, which is a very important body in India has sponsored a lot of projects in which they have been exposing hundreds of patients to different yogic practices. About forty years ago, near Bombay a research project was inaugurated at Kaivalyananda Dham, Novacava, by a swami who was also a doctor of medicine and when all the data was collected in the course of about thirty five years, and I think that about 7000 to 8000 people were exposed to this research.

The most recent research done in India was done by an eminent cardiologist, Brigadier Tate. He was working on the possibility of yoga practices selected for different types of people suffering from different qualities of stress. Now, first of all, they had been working on yoga nidra. The practice of yoga nidra has been examined at different places and when they have followed the effects of yoga nidra on the body and the mind in totality, interactive with each other, they have found that to be the most perfect and effective of all the practices.

Yoga nidra can be considered as one of the practices of Raja Yoga. A graduated awareness is developed to such an extent that there is a process of de-linking between the sensory organs and the brain. In deep sleep, as well as, in dream when the brain is able to take rest, the sensory organs or the senses are not able to disturb it for the time being. The physical body gets rest after a certain number of hours, when it has discontinued to work. The body either sleeps or retires to dream, and thus the process of degeneration is stopped and the body feels quite refreshed. In the same way, in order to check the degeneration, in order to check the stress in the brain, it becomes necessary that besides sleep and dream, you should be able to give the brain certain exercises or certain opportunities when it is completely free from every type of tension. Whether you provide this opportunity of relaxation by means of calming down the nervous system, or by checking the hormonal secretions which are responsible for stresses, or by checking the psychological problems that keep coming up in the mind every now and then in spite of your wishes the final aim is relaxation. In this particular respect the practices of Hatha Yoga are considered to be very important.

For a moment, I shall try to explain the basic theory of Hatha Yoga. In yoga two energies are considered to be working within the physical body and they are responsible for every type of activity. One form of energy is known as *prana*, the vital energy or bio-energy and the second is known as the mental energy. These two energies represent the life and consciousness, respectively. Technically in yoga, these two energies are known as Ida and Pingala. The consciousness and prana are responsible for everything from the time

that you are conceived up to the point where you get into the grave. If there is an imbalance between these two all types of diseases, psychic and psycho-somatic, originate. If consciousness or the mental energy is preponderant and the vital energy is subservient you have the physical diseases, and vice versa. But if a harmony is struck between the two, then we can deal with the problem. Stress can take place in any situation, whether mental energy is predominant and pranic energy is subservient, or the opposite is true, that is, if the pranic energy is preponderant and the mental energy is subservient. In one case the stress will lead to mental, psychological and emotional problems; in the other case the situation leads to physiological conditions which you have in your ordinary life, such as coughs, colds, etc. Therefore, in the practices of Hatha Yoga, they say that the harmony between Ida and Pingala has to be attained. This is the meaning of Hatha Yoga. In hatha there are two syllables, ha and tha and they represent the two forces. In order to bring about this harmony between the two forces they prescribe certain asanas and pranayamas.

In Poland, a few years ago, research was done on that theme by a team of doctors. There are quite a few researchers to the credit of these Polish doctors. One of them is very important on account of his research on *shirshasana* or the headstand pose. Most of you will know this asana, shirshasana, of headstand pose and people have their own ideas, positive and negative, about it. The report that ultimately came out in many medical journals in the east and the west concluded that shirshasana is one of those postures that can completely rejuvenate the immune system of the body. They even came to the conclusion that it can bring

about a balance in the hormonal system where some sort of imbalance has taken place. In fact, in the Hatha Yoga system, shirshasana is considered to be one of the best postures necessary for the rejuvenation of the brain and the body as a whole.

But I have something very important to say about pranayamas. I think that asanas, that is, the postures are basic preparations for pranayama. If you master pranayama, you automatically enter into a state of concentration or meditation. I know that you can get into the state of meditation by other methods, but pranayama is a very scientific basis for clearing the consciousness of all obstructions that plague it. Beside this, when you enter into a state of meditation through pranayama, you can keep the whole coronary system in a very trained condition. If the pranayama is practiced according to the rules, the ratio between the systolic and diastolic rhythms, which is necessary for the maintenance of a healthy heart, is maintained throughout. The ratio which is one to two (1:2) should be maintained and if it is not, you must train the whole system in that way. We have found that in bad health, in the case of a poor functioning of the heart, the ratio is just the opposite, two to one, or three to one or even five to one whereas it should be one to two. Now, with the help of pranayama, when first of all you give proper training to the coronary behavior, and then you clear the respiratory system of all obstructions, then automatically you can pass into a state of meditation. When you arrive at a state of meditation, automatically the cerebral cortex or the hypothalamus which control the different organs within the body can do the job properly. As you know, the heart and respiratory system are not

independent organs; they are being controlled with the help of pranayama.

Now, when you pass through a state of meditation you have two types of experiences. Firstly, you are aware even when you are not aware externally. You pass through a phase where the inner awareness becomes more and more effulgent, and this effulgence is concentrated in the mid eyebrow center. This is the secret of all the yogis who can stop their heart. That central point of the effulgence is the concentration of consciousness at one point in the body. This is one avenue of meditation. The second system is when you pass through meditation and totally enter into the unconscious. Of course, in that state you have no awareness of time and space and matter. Nevertheless, within the body, within the brain, there is a sort of hibernation. As if you enter into a state of death consciously. That has a very great effect on the inner body temperature, on the processes of the brain, and consequently on the whole system. Now, those who practice meditation without pranayama, mostly pass through the second system.

This pranayama which I am talking about is a very important one. This is not only the breathing in and breathing out of the oxygen and carbon dioxide, respectively. Of course, oxygen is necessary for the body I know, but for that you do not have to do pranayama, you can just do breathing exercises. You do not have to maintain the ration of 1:2:2. Then, besides keeping this ration you have to keep certain locks or controls in the body for giving a negative pressure to the whole system, to the whole influx.

In Hatha Yoga there are three systems of locks known as *bandhas*. One is called the neck bandha or



jalandhar bandha. The second is known as *mulabandha*, the contraction of the perineum and rectum both. The third is called *uddiyana bandha*, contraction of the abdominal muscle. These three will have to be practiced along with the pranayama. In addition with these three bandhas you will have to practice what we call siddha asana. Siddhasana is very important but I will not talk about it very much at the moment. You press the perineum with one heel, and you press the lower abdominal viscera at the root of the urinary organ with the other heel. Dr. Eric Bernard, has dealt with the effect of siddhasana on the production of testosterone which is responsible for heart attack. Besides this, I am also preparing a white paper for the research into the control of the sperm during siddhasana, because I consider that it is important to understand that the control of the sperm and testosterone and other hormones is necessary to control the stress production in the body, as well as, in the whole personality. Because many times we feel that we have some form of stress and we expose ourselves to yoga. This is very fine not doubt, but we are not able to eliminate the causes of stress in our personality. Consequently, even if you have been able to get rid of stress once and you have not made any qualitative change in your nature you will have the stress again.

Therefore, if you sit in siddhasana and practice pranayama and the bandhas it is important for you to know that you should try to pass through the whole area of meditation. If you pass through the whole area of meditation in the course of time a different type of metabolism takes place in the whole personality. When this sort of metamorphosis or change takes place in the structure of your personality that is considered to be the

evolution in the area of consciousness, not necessarily in the body and the mind. Body and mind interaction gets influenced by the quality of consciousness, by the quality of the philosophy that the consciousness is developing. It is to this extent that yoga practices must carry us from the physiological, psychological, emotional and I would say spiritual level.

Finally, before I conclude this little introduction, this review, I must tell you that I have been working on it incessantly for the last seventeen years and I am keeping myself in touch with various researches that are being done anywhere in any part of the world. I think that we people have an important contribution to make by giving a new idea of health to the rest of the population of the world. It is not that yoga has to deny the necessity of medicine or the medical profession, because that is as necessary as yoga. It is also not a good idea to think that yoga is going to replace the entire medical profession. That is just foolishness. We are thinking in terms of a better human health. Wherever we have scarcely succeeded let us succeed a little more. More and more elements have to be added to this great science. We should try to find out how far yoga can be a part of preventative medicine and how far it can be a part of a curative system. The research we have been doing, or the great scientists have been doing, have brought to us a light of optimism.

Particularly, in 1905 there were twenty five percent of heart related deaths in America. In 1955 this rate was fifty to fifty five percent. Now, in 1981, it is seventy five percent. The situation in France cannot be much different. But in the last few years there has been a decrease and the scientists have noted this great reduction in the rate of death on account of heart

attacks. In stress situations they have also noticed a reduction. There could be many reasons for this, but I think one of the main reasons is that yoga has been introduced, is being practiced on a large scale in America and most advanced countries. In the last ten or twelve years the number has gone down to twenty five percent which means that if yoga can be introduced effectively by qualified people like the medical doctors this reduction can be improved upon.

Now, the question before us is how to place or how to introduce yoga effectively, scientifically and correctly, without a sort of quack basis. As long as yoga is being presented by ordinary people it can be a quack system, and we shall not be able to get the best out of it. But if this tradition of scientists undertakes this subject properly, then the great benefits of yoga can be shared by everybody. In this age or in every age when we face stress and strain in our everyday lives, for external reasons and without such reasons and if this scientifically based yoga is to ultimately create a positive and objective effect in the physical body and elsewhere, it is important to bring back and revive the system of Raja Yoga effectively and correctly.

I do not remember the name of the doctor, but a few years ago he used to talk about concentration on the breath. He was talking about ajapa japa or the vipakshana system for many years but what he said was ignored. But in recent years they have been rethinking what he said. The vipakshana system of meditation and the ajapa japa system of meditation are the best way to teach the people suffering from stress how to begin yoga and how to start a new way of life. Thank you very much.

Hari Om Tat Sat

Therapy

Swami Satyananda Saraswati

Paris, France, 1981

Hari Om Tat Sat

People the world over have been trying to have greater understanding about the science of yoga, in the last two or three decades. Finally, they equated it with occultism and mysticism, but with the advent of the scientific minds, yoga is now considered a complete science like any other science.

Like any other science, yoga depends upon research, discovery and objective experiments. It is not necessary that you must have faith in it. There are various sciences like physiology, anatomy, biology, etc. and on the same line we consider yoga a science.

During the by gone ages when people did not have recourse to proper information, yoga was misunderstood by most of the people in the world, in as much as, many people thought it involved chewing glass, drinking nitric acid and all kinds of funny things. But in the beginning of this century, some of the scientific minds were attracted by this wonderful science which has been cultivated and preserved in India for many centuries. During these last 75 years, many yoga teachers have traveled all over the world, giving people the opportunity to know more about the science.

Yoga has a wide range to cover in so far as the maladies of human personality are concerned. In the ancient texts of yoga which are written in Sanskrit, the purpose of yoga has been very clearly and

unmistakably drawn. The object of yoga is to help man to enjoy positive health and to bestow upon him a peaceful and dynamic frame of mind, whilst at the same time enabling him to transform the totality of his personality.

In this context therefore, when we talk about yoga, we are not merely talking about Hatha Yoga. Hatha is a branch of yoga, and not the only yoga. Karma Yoga; Bhakti Yoga; Raja Yoga, of which Hatha Yoga is a part and Jnana Yoga are the major forms of yoga. Besides this you also hear of Mantra Yoga, Laya Yoga, Kundalini Yoga and Kriya Yoga, but they are not the major yogas. They are part of the major yogas. These branches or classifications of yoga are intended to treat the different areas of human personality.

The body alone does not get sick. I think the body never gets sick. I think the body suffers sickness, but never gets sick. Mind never gets sick, it suffers sickness. It is the personality of man that is sick. When your personality is sick, how can your body enjoy good health: But it is very difficult for everyone to define what they mean by personality.

You see a stalwart figure and say, "Oh, he has a nice personality". No that is not personality, that is his physique. Personality is the totality of his expression of his existence in relation to his internal self, as well as, the external life. Therefore, it becomes necessary for us to understand the place of the different forms of yoga in relation to one's components of personality. Animism, emotion and rationalism etc. are components of the personality. Accordingly, the practices of the different forms of yoga have to be placed properly. But it is not possible to deal in detail about every form of yoga in relation to one's sickness.

For about fifty or sixty years, people all over the world, especially doctors and scientists, have been working on different diseases, which are already claimed to be curable by yoga. Well, the latest sickness of our society today is the disease of the heart; blood pressure.

Ambitious life, rich food, alcoholic habits, smoking, intake of animal food, breathing viscous, polluted air, and dragging the body at every moment of life, trying hard to compete in this fast moving world, lack of exercise and fresh air, and many more things that need not be mentioned here, are responsible for these diseases. But I am not going to talk about them at the moment.

One of the diseases that most people suffer from is insomnia. This again in turn, is the origin of many disorders in the physical body. Protracted insomnia impairs the digestive system. It tampers with the spontaneity of the blood circulatory system and it can even damage the mental personality. When you get insomnia, what exactly do you do? You take a pill and you call it tranquility. Why do you call the pill, a tranquillizer? Because that pill creates a state of tranquility in your mind and body, this means that composure and tranquility is the dose for insomnia. This means that if your mind is restless and lacks peace and proper understanding, only then do you suffer from insomnia.

All over the world, people are victims of this. But yoga has a definite cure; there can be no two opinions about this. Try to understand this point scientifically. The brain waves keep on changing their pattern according to the condition of the personality and mental emotions. When you are practicing yoga, the waves in

the brain are setting their patterns in such an order, that the mind becomes tranquillized, peaceful and composed. In yoga there are many practices which are based upon mental, emotional and muscular tensions. The different practices, as I told you, depend upon the different types of tension and are taught during the practices of yoga in the form of asanas, pranayama, yoga nidra and ajapa japa.

We have been working on the process of yoga nidra, one of the most powerful practices of yoga and Tantra is yoga nidra. The research work that has been done on yoga nidra proves that with this practice the brain waves become calmer and quieter. If yoga can cure insomnia, it can definitely cure the digestive system.

By these yogic practices we are not only able to provide the proper way to tranquility and composure, but also to train the personality.

Now, coming to the next disease; diabetes. It is not necessary for me to tell you what diabetes is, nor do I have to tell you how it is treated by medical science today. But definitely, it is proclaimed as incurable. Whatever facility or treatment is provided by the medical fraternity, it is only a sort of relief, but not a cure. If one suffering from diabetes can still take rice and potatoes and sugar and glucose and still maintain the proper level of sugar in the blood and urine, then I consider that to be the system of cure. If you can not eat potatoes and rice, sugar and this and that and then maintain the level of sugar in the blood and urine, I do not think that your medicine has done anything.

It is true that insulin is necessary and that it is one of the secretions that is produced in a particular organ of the body near the stomach. But when you follow a constant series of stress, then the nervous system

is not able to stimulate the gland. If you can remove the stress, and if you can give total relaxation to the body and nerves as well, the system responsible for producing insulin brings it to function once again and resurrection takes place.

I have conducted dozens of yoga seminars, diabetic seminars all over the world for the last 17 years. All these seminars were supervised by the elderly and heads of departments of certain medical colleges. Of course I have all the documents necessary from all the seminars and details of all the people who attended. Based upon those results, endorsed by the men of science, I tell you that diabetes is totally and completely curable even in the case of old people. It is not a difficult disease; it is very easy to bring down the sugar to the normal level within four or five days. The difficulty comes when the complications begin to take place in the form of high blood pressure, affecting the kidney. Then of course it becomes difficult for an ordinary yoga teacher to handle this complicated situation. But diabetes is not a big job at all for yoga.

In fact there is a particular practice for diabetes. At the end of that practice only rice preparations are given to you. On the same evening, for the dinner only rice preparation is given and the next day also rice preparation and still the sugar is not there. Therefore, by the practices of yoga, diabetes is definitely curable.

There are very important, scientific centers in India. One is known as the Council of Research on Indian Medicines. It is a very important national body in India, conducting fantastic research. Eminent doctors have conducted research in different ways.

About fifteen years ago the Health Ministry of the Government of India brought out a brochure entitle,

“Can Yoga Cure Diabetes?” In that document the experiments, the observations, the scientific principles and the yoga courses were presented in detail. They sent a team of doctors to Jaipur in the West Indian province of Rajasthan. They created a unit particularly for this purpose known as “Yoga Center”. I will not be able to give you details of this research. Many of my books and journals contain detailed mention of these experiments.

Next is a very important disease called asthma; a respiratory sickness. In fact, once you get this disease it is very painful and uncomfortable. I think if I would get it I would prefer to die than to live and suffer. But just two or three exercises can put off this disease forever. This is because the principle of yoga is that the cause of asthma is rooted in the brain, in the higher centers. If you can therefore enrich the higher centers of the brain which control the respiratory system, then you can manage the disease very successfully.

For the last five years we have been conducting research in various provinces of India, as well as outside. We select at least thirty patients for the experiments. They come from different age groups of both the sexes. We do not give any kind of diet restriction to them.

First of all Hatha Yoga practices of stomach cleaning are taught to them. Then a series of pranayama is taught to them. Then they are taught a particular asana which stimulates the adrenal gland. So yoga teachers must understand that yoga postures are not physical exercises. Every major yoga posture either stimulates or suppresses or balances a particular gland. So you will have to find out which particular posture stimulates the adrenal gland and consequently supplies the adrenalin to your system. There is information about this in one

of my books, “Asana, Pranayama, Mudra Bandha”. This one posture I am talking about, if practiced for at least one hour at one stretch, will help you completely forget that you ever suffered from this terrible disease. Yoga can cure asthma.

Another two diseases that are now erupting in our modern civilization is slipped disc and cervical spondylitis. These two are not Indian diseases. They are not a disease of primitive culture but of an ultra-modern culture. They are painful; if ever you suffer from slipped disc – may God bless you that you do not suffer from it! I do not know exactly what we do in modern surgery. Well, we think we do something, but we do nothing. We make a lot of fuss about it, but it is a disease of our faulty habits.

What do we do in yoga? First of all we remove all the foam and rubber from those spring beds. First of all those uncomfortable beds must be removed and the patient provided with a hard bed. Then just teach him two asanas. First, *bhujangasana*, serpent posture; second, *makarasana*, crocodile posture. These are the only two postures that are taught to him, and he is prohibited from doing for the time being any forward bending postures. In addition to this, *bhastrika pranayama* in a mild way, as long as you can manage it. Avoid lotus posture and *siddhasana* and *padmasana* also. Practice only *vajrasana* and no other posture, so that the two knees remain together and are not separated.

At night when you sleep you can use a pillow, but please assume the animal relaxation posture, not the dead man’s posture. It has been investigated and shown that slipped disc as also sciatica can be cured.

The same asanas and the same process will also relieve you of cervical spondylitis. The only difference

is as follows. When you practice the posture in cervical spondylitis, you must be as mild, as tender, as slow as possible. In addition you must practice any of the postures, lotus, *padmasana*, *siddhasana* and when you practice, you must sit with the spinal chord straight and your chin looking up. Do not move your body for five to sixty minutes. I am not talking about meditation or *samadhi*. I am talking about a method to manage cervical spondylitis.. And what do doctors do? They put a collar on the neck and say do not move. It is not necessary. You sit for some time with chin mudra and look up. Do not move in the first five minutes. Gradually extend to one hour.

In the last seventeen years I have come across patients with sciatica, slipped disc, and spondylitis in large numbers. The first thing I tell them is to throw away the foam.

Yoga can cure these three complaints. Besides this I can give you a few names of diseases upon which research has been done in India, Japan, Russia, Poland, America and other countries. They are: rheumatism, arthritis, digestive system, polio, high blood pressure, deformity of the spinal chord, varicose veins and peripheral diseases, myocardial infraction, ischemia, sinusitis and angina.

I have been working on this form of yoga from 1943. My guru was an eminent doctor and I happened to study to be a veterinary surgeon. And of course human beings are *homo sapiens*, so we are not far from that! I go through practically all the researches that happen to be done all over the world, and for that I spend a fortune every year. In fact we have already collected compiled and edited material for seventy five diseases, and a few of them have already



been published. The rest we will be publishing in a year or two.

I close with some wonderful information for you. Multiple sclerosis is a disease for which there is no cure either on earth, in heaven or hell. Children are born into a wheelchair and they live and they die there. But since some children have been exposed to the practices of yoga through the benevolence of the leaders of our society in the last few years, there has been some wonderful improvement. You can not even believe it!

With these rapid and unquestionable results which cannot be challenged, yoga is going faster than any preventative and curative system know to us today. It is unfortunate that we have not known our friend. (Yoga that is.)

Well, yoga can cure and help everybody. It has almost every chance of not only curing the disease, but also the patient who is suffering. Now it is up to everybody to bring this science into the limelight and to the knowledge of everybody, everywhere in the world.

Hari Om Tat Sat

Talk to New Teachers

Swami Satyananda Saraswati

Paris, France, 1981

Sorbonne university students,

This is a moment of great delight as well as a moment of Herculean accomplishment. When this ashram came into existence in 1968 I was introduced to the west for the first time. Since then a lot of water has flown into the river and things have taken a definite and concrete shape. Throughout the world a dialogue has already been initiated with regard to yoga.

People belonging to every faith and every culture are now talking about the introduction of yoga into their living cultures. It is at this historical moment that this ceremony is taking place. All of you who have been the recipients of the authorization of teaching should understand your place in history.

I had already made a pronouncement years ago; *yoga will emerge as a might culture. It will direct the course of human history.* This was my pronouncement in 1967, with Swami Devatmananda present with me. I will say pronouncement not prediction, because I do not claim to be a prophet. Even if I knew something I prefer to keep quiet, because this world today does not lack prophets, and I am not going to add myself to that innumerable account. But I am a visionary and one vision that I have always had is that yoga is going to emerge as a mighty culture, which will direct the course of human history. So, during this period of dialogue we have to assume our own responsibilities.

In its early period the west thought yoga to be just a few physical exercises. But when I emerged on the scene, I changed the entire view of yoga. I am an interpreter of yoga, I am a spokesman. I have nothing to say new about it. I tell you what has already been said. At the onset I taught that yoga was more than physical and breathing exercises.

In one of my first meetings along with eminent psychologists of France, in the presence of Dr. Bernard, I said that yoga is a complete science for the total personality of man. It covers every aspect of life, not merely psychic or physical, rational or therapeutic, but every science that we have is integrally related to yoga. Today, when I see the theses that you have just presented to me, I am happy to notice that you have been able to assimilate my views. There are theses on yoga, dancing therapeutics, art and many other subjects from you.

Since yoga is a tool responsible for the transformation of your consciousness, naturally every culture, every art, every science will not be left uninfluenced by it. Many cultures, arts and philosophies are recognized by the quality of the human mind. If the quality of perception is upgraded, then the quality of the culture, art and civilization is also upgraded.

I have been working on yoga for a very long time. My guru as you know was Swami Sivananda Saraswati, who was the greatest inspiration in my life. When he was alive he was my guide and when he is no more he remains my guide spiritually. When I shall be no more we shall be spiritual for others. He had scores of disciples who today are spread over all continents doing their own work in a noble way. I think it was for me to accomplish this great work.

I must make it clear to you all here that I am not the principal disciple of Swami Sivananda. I am one of almost hundreds of his disciples and I did not even imagine that I would be selected for this task. Nine years I moved in my own wilderness not knowing what was happening to me. I moved from village to village in India, so I know India very well and can tell you every thing about every village. But I did not know what I was going for; it was a sort of crazy idea that was in my mind. The instructions of Lord Buddha were forever in my mind. Buddha used to instruct his disciples, "Oh mendicant, keep moving and moving



for the good and benefit of many; for disciplining the Devas and for disciplining the Rakshasas.” That was almost foremost in my mind, but that was the period of formation.

In 1963 when Swami Sivananda passed away, just the same night I had a living experience. It was not a dream or vision, but just as though reality was taking place. I found myself transported to the banks of the Ganges in Rishikesh. In fact I was then living on the Ganges in Munger. A big boat was crossing the Ganges and conches were blown and trumpets were sounded, drums beaten and I heard various kinds of gongs. Amidst all these wonderful sounds I saw Swami Sivananda on the boat crossing the river and looking at me. It was only a moment and then the passing boat with its flywheel splashed the water upon me and I was soaked. The living experience then came to an end.

I knew that I was in Munger and I knew that Swamiji had left the body. I took my bag and went to Rishikesh where I found that it was true; he was no more. From that time I decided I must materialize the Benediction. I received two benedictions, one being the grace of sight and secondly the grace of the water splash upon me. I went back to Munger where I met a young person who took me by car to a place where I was staying. On the way he said, “What are your next plans?” I told him, “Now, no more moving like a crazy man.” He told me that he was going to ask his mother for a small piece of property where I could stay and I selected the smallest of the properties, because I had no ambition of establishing ashrams. Even today, I do not have the ambition; I am only participating in what is to happen and thus reap the credit.

That was in 1964 and since then Bihar School of Yoga has been instrumental in the great awakening. The message of yoga has penetrated into every strata of society and even through the Iron Curtain of Russia. So you can understand how important today’s ceremony is. Whatever is left will have to make a compromise with yoga. Cultures and religions will betray their followers if they neglect yoga. Because in the last few years the way the scientists have gone ahead with their accomplishments, it is very evident that yoga is a complete science. So therefore, we must shake off the idea that yoga is a limited area of life and culture.

In the last seventeen years or so, hundreds and thousands of people have come to Munger and received inspiration. When they go away they allow others to share that inspiration. Swami Devatmananda is one of those who share the inspiration that she received at Munger. She came to Munger in the month of May 1967 and stayed for the whole training course. At that time I was the principal and only teacher. I was administrator, cook, secretary, teacher and also monitor for the class. I was the only institution at this time and it was so difficult to manage those pupils.

Everybody had his own peculiar cynicism. There used to be hours and hours of teaching, but I was very young at that time and I could manage all that. Now I do not teach, I only speak and this also is going to come to an end, because I think that this work that these people have accomplished in Munger has been bearing ample fruits.

From 1968 until now I have been watching the ashram here. In fact I am the guardian of the ashram. I have noticed the high quality of tuition that it gives. Wherever I go I do not forget to tell the people in

Europe that Shivanandashram has the best quality of teachers.

So you have a nice teacher who has good students. I have been to the Hermitage a few days ago, and these people have created something beautiful out of nothing. But it is very important that the place is fully utilized so that you are able to give more and more people the facility to get the benefits of yoga.

We have also been thinking of the teaching of yoga on a national scale, which we have already started doing in India. The government of India has already started teaching in the Central Schools which number about 800. These schools teach central government employees. Only the children of the central government are taught at these schools. Out of the 800 yoga teachers which have recently been selected, the Bihar School of Yoga has the greatest participation.

Besides this the Bihar School of Yoga also undertakes teaching to coal miners all over India. In fact the coal mining department in India, which is known as ‘Coal Mining India’ has established an ashram run by five of the Munger swamis. In the public sector the heavy electrical industry and the steel mills have ashrams within their precincts run by us. We have also initiated a movement in India in which any new private or public sector where industry is to be established there will be in the statute the possibility of a yoga institution, like the swimming pool or club etc. We have also presented a novel idea to these big industries. We have requested them to open a holiday ashram for their workers. These ashrams will be situated at health resorts so that employees can be given lessons on yoga when they go there.

In the last three years or so yoga has been slowly introduced in the prisons. Not only to improve the

quality of punishment of crime and the methods for rehabilitating the criminal, but I also make it very clear to them that the prisoners are human beings. They have their own psychological and emotional problems wherever they are; their own anxieties and worries wherever they are. When we put someone in a prison we tend to forget that they have problems. He has his own sexual problems, what are you going to do? If you make them suppress their problems, they will come back out as improved criminals. So to help improve the psycho-emotional symptoms of the prisoners, yoga is being gradually introduced in the jails.

In one of the central prisons of India, a yoga teacher's course was also conducted for the prisoners. I happened to be the chief guest at the convocation address for the distribution of the certificates. These prisoners who became yoga teachers were to be transferred to different prisons where they will again start yoga seminars.

This is the way we have been trying in India, even though yoga is not an absolute necessity for Indians. This is because Indians live a life much closer to nature than people generally do in the west. They do not live a life of stress and tension. For many centuries Indian minds have been formulated in a particular way. When they ask me, "Why should we practice yoga?" I can not say for hypertension, heart attacks, sciatica and diabetes, because they do not know these things. Their life is a very different type of life.

They do not know what insomnia is, whereas in the west everybody knows what it is. So I tell them that I teach yoga as a higher human culture. I can not tell them it is for concentration of the mind, because they

already have some concentration of mind. You see, most Indians who live in the villages are by belief, faith and temperament, very, very religious. I am not talking about Calcutta, Delhi, Ahmedabad, Bombay or Madras. They are the representatives of the Occidental culture. They are in India, but they do not represent the Indian way of life.

But here in the Occident, yoga is a necessity, not only for the common man but also for the religious person. It is a necessity for a religious preacher because everybody here from the religious preacher to the worker is full of stress and strain.

I have found in many parts of Europe as well as in America that even the priest has psycho-emotional problems. They sleep with the help of sedatives. You understand, if we religious people cannot sleep without sedatives, it would be better if we completely renounced that.

Therefore, whatever quality of person is in the Occident, he is suffering hopelessly on account of the environment. So that is why I say that yoga is a necessity. When yoga is a necessity in the Occident then yoga teachers are also a necessity. It is not merely a profession for the sake of a profession, it is a profession for the sake of clarity. It is a profession for the sake of compassion.

So you must all remember that you are going to teach yoga for the sake of the health and peace of many.

This morning I addressed a gathering at a college and I told them that the school teachers must start talking about yoga in a free, frank and unbiased dialogue. Thousands of school teachers who are responsible for the destiny of a nation must

understand this. We have to decide now how we are going to work in such a way that yoga gets to as many people as possible to help them.

In the first week of September I was in Zinal where yoga teachers from 48 countries participated. I have been visiting this place for a few years now and trying my level best to put into people's minds the necessity of developing the status of yoga in so far as learning and teaching is concerned.

The European Union of the National Yoga Federation has decided to translate and publish the Yoga Sutras of Patanjali **Four Chapters on Freedom** in French written by me. It will be the official text book for yoga for all yoga teachers in France

It is also necessary to know all the different classical views about yoga. In the last few years, things are definitely taking shape for the better. I am happy to learn that the teaching that is taking place here in this ashram is of a very definite quality. You are being taught, Hatha Yoga, Raja Yoga, Upanishads and all that forms a part of this great science.

I come from India very, very far from here. You know why I came? Because every year French people come to me and I have to pay a return visit.

Two things have come to the west from India. What is the largest export from India and the largest import of France? One is yoga and another is the Swami. Yoga came here as a visitor and now it is a citizen. It has been nationalized.

I came here as a visitor and I will go back as a lover of French people. I, therefore, tell every French person I meet, "I love you." They do not say it but I am sure they think about it.

Hari Om Tat Sat

Tantra

Swami Satyananda Saraswati

Paris, France, 1981

In the last few years we have been hearing a lot about Tantra and the Tantric way of life. The more we learn of the relationship of Tantra with the deeper personality of man, the more we want to know about it so that we can practice it. In fact, the thinking minds of today have completely shed their fears about that ugly and misinterpreted image of Tantra. Even so, there are still those unfortunate people who believe Tantra is a very strange way of life.

My intention is to explain to you the classical side of Tantra so that you are able to decide whether you can accept it as a part of your life.

Much before religions were organized and traditions formulated, yoga was in vogue throughout the world in every sphere of society. According to the great Oriental and Occidental scholars, the Vedas are considered to be the oldest written books. But the science of Tantra dates back much before the Vedic period. It was not organized, revealed or formulated by any person or society or nation. For centuries Tantra remained to be the discovery of individuals.

In Tantra, a society is not the discoverer, the founder or the organizer, but it is the individual who is at the center of this discovery. When in those days a man began to witness strange things in human personality, he began to question what he observed. He wanted an explanation of the psychic phenomenon he had seen in a person he knew very well. He began to question his

friends as to an explanation about the things he saw in his dreams and visions that came true.

Explanations were advanced. Some said it was a ghost, others said it was Saturn or witchcraft. But finally the man discovered that this was a manifestation of the higher level of human mind. It was not a God or a Goddess or Saturn or Mars; it was not a hypnosis,

illusion or accidental understanding. It was the manifestation of the higher quality, the higher level of the human mind which the person happened to attain.

When the individual understood that the particular phenomenon occurred as a result of the higher powers of the mind, then he began to search for ways to develop it consciously.



In the scheme of evolution of consciousness, all men were not and could not be born on the same day. In the scheme of the evolution of matter and energy, the whole living universe did not come into existence in one single day. It has taken millions and millions of years for the nebula to get formed into matter, and for matter to transform into a living substance. Of course, for the benefit of children we tell them that the whole thing was born in a single minute.

I cannot accept that everything was brought down to existence like a miracle. There has to be a process of evolution which is absolutely logical, scientific and mathematical. This means that mind was also subjected to this law of evolution. If that be the case, then everybody's mind is not at the same level. There are mental realms, which operate at different levels. There is a level of human mind which can operate at a very different level, called the intuitive level. Due to the universal laws of evolution there happened to be people in every time, every clime, in every tribe, who are endowed with this special power or



manifestation by birth. When we begin to see these people amidst us, we begin to question how we can begin to accomplish it. So everyone has been suggesting his own way of developing this type of power or manifestation of power. But whatever man has suggested up to this day has not really worked. If it did work, it did so at a cost to the society and the universal traditions.

There have been traditions which have said that in order to develop that higher quality of mind you must live a life of self-imposed poverty and follow a particular path of Puritanism. What happened? It completely broke the structure of society. It not only broke the economic or the general structure of society, it also completely broke the psychological structure of man.

For centuries and centuries different experiments like this have been conducted by different people. But, ultimately we have found that they did not fare well. In the last few years, seekers all over the world have been trying to find a way to discover the higher quality of consciousness by maintaining absolute identity with their own situation in life. Do I have to modify myself in order to develop that quality? Do I have to change my religion? Do I have to change my identity with my structure or my environment in society? Here comes a straight reply from Tantra. And it says no; you continue to live the way you want to live, but the most important thing is that you must practice something every day in order to push the mind towards higher grades of evolution. It is in this context that Tantra has to be explained and has to be understood.

Tantra is a Sanskrit word and is a composition of two original ideas. One idea is expansion and the

other idea is liberation. Therefore, the literal meaning of Tantra is expansion and liberation. Expansion of mind; liberation of energy. Therefore the etymology of Tantra is the expansion of mind and the liberation of energy.

What is expansion of mind? With eyes we see objects before us, and with ears we hear sounds reproduced. In the same way every sense has its own object of experience. But can you see without the eyes? Hear without ears? Have an experience without interferences or without the aid of the senses? If you can, then your mind is expanded. The expanded mind does not depend upon the medium of the sensory evidence. However, the mind has become accustomed to the information supplied to it by the sensory channels. In materialistic or dialectical systems of society the mind is made dependent upon the evidence it is supplied with by the senses. If you withdraw the senses or the interaction of the mind with the senses, then the mind loses every form of experience.



This is the first practice which we have to do. You must train your mind in such a way that it should be able to have experiences without the presence of the sense objects. This is not merely a lecture I am giving to you to fill time. It is a very important thing for you to do, in order to explode the mind. The mind has to jump over itself and the determinism of the mind has to be broken. The laws of the mind known to the psychologist are the determining laws. They can always be cancelled.

Therefore, you must remember that your mind must become capable of comprehending an image as real as it was. You see a rose flower with your eyes. Can you see the same without eyes? You can listen to music if you are not deaf, but can you listen to music even if you are deaf? Can you not develop the experiences of your mind into a living experience of the object it has chosen for itself? That is known as expansion of mind.

This is the explanation of the first part of the word Tantra. So through different practices of Tantra we train our consciousness to develop the inner experience into a concrete, sound object.



I will give you a concrete example from my own life. In 1969 I saw a snake in my underground room. In this room not even a mosquito could penetrate! I asked my swamis to go in and bring out the snake. It was not there. When I went in it was there I saw it with open eyes. It was not a dream, and I had not gone crazy. That was the materialization of an idea into a concrete form, because in those days I had completely secluded myself for a period of six months when I was not speaking or having contact with people outside.

We do not know if such objects are seen in life yet not verified if they indeed are there. For many days, the moment I opened the bathroom, I saw at the window a young girl with a red robe. So I closed my windows. But every time I opened them again she was there. I did not realize that it was something more than an object. Then I ordered the windows to be permanently blocked. I thought she might wish some mischief upon me. Following that the snake was there. I do not mean the woman became a snake or the snake became a woman. What I am telling you is that the quality of the mind has to be developed in such a way that it can create an image, evolve an image, that it can materialize an image. For this purpose Tantra has three practices. One is called mantra; second is yantra; third is mandala. The combined practices of mantra, yantra and mandala help you to develop the inner experiences.

Thousands and millions of archetypes that are stored within us have to be developed, have to be expressed. Thereby, we create a momentum in the sphere of our own consciousness. You see, mind is not a thinking instrument. Thinking maybe or it may not be a quality of the mind, but not the mind itself. Mind is a force, if you understand what I mean by force,

and this force can be reconstituted. This force can be exhausted, conserved, retained and reformulated. This force has no attribute by itself and the object is a limiting agent. When you think, it is a limitation added to the force.

In the same way, the mind which is a force by itself has to be harnessed or has to be controlled by certain practices.

Now we come to the liberation of consciousness. The word consciousness is so difficult to understand. French people understand one thing by consciousness and Americans understand something different. What I mean by consciousness is in fact total awareness.

An ego which continues to remain the same in spite of the change of circumstances of the mind is called consciousness. Yes, you continue to exist in the same manner in waking, dream and sleep. After coming out of sleep, you do not become a different person. I have some concept about myself and this awareness of myself continues in spite of the changes in the circumstances of the mind. When I get angry I am a



different person, but I am the same person. When I am happy or unhappy or in trouble, I seem to manifest myself in a different manner, but all the time I am I. When I go to sleep and dream and come back, I am the same I, not a different I. This is the meaning of consciousness or awareness.

Now you have to see that this consciousness has to be liberated. Liberation of energy and liberation of consciousness is the same thing. Within the fold of matter, energy is latent. Within the fold of the mind, Shakti is latent. I have already told you that mind is not a thinking instrument. It is a force, but you must remember that this can also be split.

Just as you take matter and disintegrate it into ninety six or more elements, then by the process of fusion you release a type of energy which is known today as nuclear energy. It is the inherent force in all matter. In the same way you will have to disintegrate the composite personality of the mind.

Mind is not a homogeneous substance. It is a composition of twenty four or some say twenty six *tattwas* or elements. Suppose the mind is a composition of twenty six *tattwas*, can you separate them? If you can separate these twenty six items, then you are able to release the energy. At the point of disintegration of the composite elements of the mind, the energy that is released is known in Tantra as Shakti.

By the word emancipation you have to understand release of energy, not emancipation as you understand in your religion. It is a wonderful concept you see. In Tantra the concept is that of Shiva and Shakti, the positive force and negative force coming together. Both of them represent time and space; that is the positive and negative poles. Everything takes place within the

sphere of the Universal Mind which is known as 'egg shaped mind'.

Those who have studied books on Tantra must have seen symbols therein of an egg shaped thing called Hiranyagarbha, the egg shaped universal mind. Within the framework of hiranyagarbha moves Shiva and Shakti towards each other, because there is a law of attraction inherent in both of them by the virtue of which they are attracted by each other.

Of course symbolically, you may represent Shiva by a man and Shakti by a woman. But that is how we are trying to understand them. In any case, they are the two realities in absolute attraction towards each other. This is taking place in everybody, in everything and in every speck of creation.

There is a moment when Shiva and Shakti unite with each other. When Shiva and Shakti, the two forces in me and you and everybody unite with each other, some sort of explosion takes place. Almost the same thing happens at the time of the explosion of the nucleus. So it is that in Tantra, Shiva and Shakti are considered to be the two forces which have to be united. In the individual body they are represented by the two nadis situated within the framework of the spinal column, flowing from the base upwards to the medulla oblongata. These two nadis unite with each other in Ajna chakra which is exactly in line behind the mid-eyebrow center.

Let us devote a little time to this concept of Shiva and Shakti in the individual or micro-cosmic body. The abode of Shakti is in Muladhara chakra. You must remember this word. Do not say anything else, the word is Muladhara chakra, which has no exact translation in any language; I have been trying for the past thirty five years. In the masculine body it is

situated between the excretory and urinary body, at the point of the perineum in the coccyx. In the feminine body it is behind the cervix, that is, behind the mouth of the uterus. If the uterus is taken off, it is there. It is a very small gland. It has weight and can be seen like a big mole or a tumor. That is the abode of Shakti.

The abode of Shiva is in Sahasrara chakra, situated in the crown of the head. It represents the whole hypothalamus or the whole of the frontal brain. It is known as the thousand petalled lotus, and is considered to be and should be the abode of Shiva.

The abode of Shakti is in Muladhara chakra, please remember; and the abode of Shiva is in Sahasrara chakra. Do not forget it.

If you merely concentrate on Sahasrara chakra, you are going to get nothing. Maybe you can visualize a lotus or a Shiva-lingam there, but Shiva without Shakti is impotent. If you remove one of the cables from your machine, your microphone is not going to work. Similarly, if you concentrate on Muladhara chakra, that is not going to do the job. You may feel some sort of heat, some sensation, or you may even hear the hissing of the snake. That is not enough.

Awakening of Shakti is not enough; you have to be able to conduct the energy through the right passage, to the right point. Sometimes if you happen to awaken the Shakti and do not know what to do with it you are in trouble.

It is said in the Tantra that Shiva without Shakti is incapable of accomplishing anything although Shiva is considered to be the ultimate aim of Shakti. A Tantric aspirant tries to awaken Shakti and conduct it by the particular path up to the destination in Sahasrara chakra. So, we have to find out where that path lies.

The Tantric, as well as, the Hatha Yoga books say it is called Sushumna. They say that from Muladhara chakra emanates a particular pathway passing through the spinal passage up to Ajna chakra. This passage is invisible and closed in everybody; it does not function at all. In order to make this particular pathway function, you have to do Hatha Yoga, pranayama, etc.

Hatha Yoga is a part of Tantra. So, all of you who teach Hatha Yoga and practice Hatha Yoga, are Tantrics by knowledge or in ignorance. You can not be shy about Tantra because you are practicing Hatha Yoga.!

The shat kriyas, the purification practices of Hatha Yoga are intended to purify the nadis, humors, hormones and general physical systems in the body. After the practice of Hatha Yoga for a considerable time, you must take to the practice of pranayama. This means retention of breath or *kumbhaka*. and when you are practicing pranayama, you must practice mantra side by side with it.

Through these and a few more practices the pathway becomes clear. Then only must you attempt to awaken the Shakti. When Shakti is awakened and the path is clear, there is an immediate union between the two in Sahasrara chakra.

Now, regarding the relationship of man's personal life with the practices it is definitely different from other things you have been learning all along; because Tantra does not lay down any inhibiting rules for the individual. Nor does it tell you to restrict yourself or condemn yourself for these spiritual experiments that you have been following.

So therefore, when you practice Tantra and also lead a normal life, you are free from guilt. Out of all these, sexual life has been a source of great guilt to different cultures

and civilizations in man's history. Never have religions understood it. Never has society accepted it, but always it did it! Hypocrisy. Unnatural life. Therefore, Tantra has gone to a vital point, because the guilt which man suffers from is the greatest obstacle to his spiritual experience.

Hundreds and thousands of spiritual experiences which you go through are not spiritual experiences, but are transformed symbols of your guilt. You may not be happy, I do not care, but I must tell you the truth.

This particular aspect of human life has to be understood or you must get out of it. If you can not get out of it, please understand it. Do not abuse yourself. Do not hate yourself. Do not insult your own urges. Do not kick at your own bottom. This is what every one has been doing in the name of religion for thousands of years. Purity, chastity, so on and so forth.

Tantra is very clear on one point; every experience has a base of experience. Every experience has a quality of experience. You can have an experience on the gross level. The same thing can be experienced on the astral level or on the supernatural level.

Now about the experience of sexual life. At what level are you experiencing it? The gross level? Can you not have that level of experience on the higher centers? Can you not contact that experience at the highest center? If it would be an experience of Muladhara chakra, why could it not be an experience at Sahasrara chakra: Anybody can try it.

This is precisely the expression which has to be used properly. For a common man it is a pleasure, for a few people it is progeny, but for a person who is serious with his life it is an experience of the higher realm. Thereby the whole presentation is transformed, thus giving a correct meaning to the purpose of nature.

When one hates one's own sexual life, one is hating the laws of nature. It does not mean that I am talking of pornography. I am not talking about sensual anarchy. I am talking within limits; please understand it. The limit is to transform the meaning of the very act which you have been performing day in and day out. Therefore, in Tantra it is said that you must be able to evolve yourself from the point where you have been standing.

So, summing up the whole thing. At least I am tired of all these religions. So many different things that it is hard to know what is reality. I definitely know myself, and I know that from within myself I can explode. Behind the body, mind and senses; behind the names and forms and intelligence, there is an invisible source within us, and that we have to tap by just a few practices added to our daily routine.

Of course, everybody has his own limitations. Nevertheless, you must remember that we can expand the limits of the mind. It is also possible for everybody to give manifestation to the power, the force and once you are able to accomplish even a bit of it, you will be able to erase sorrow, pain, and tragedy.

You do not have to treat your mind through your sick mind. Change its very quality; transform the awareness and you will find in a short time that you are a different person altogether.

Tantra is going to be the universal way of life, because it is going to give a meaning to your way of life, and place your life on a particular schedule. So far, your life was considered a part of a mundane program. Now after you get yourself involved in Tantra, you will find that this life is not a part of mundane existence, but a part of higher life.

Hari Om Tat Sat

Meeting with a Paramahansa

Rishi Arundhati

Paris 81

Guru is always teaching. To have been able to spend as much time with Swamiji as I was able to achieve in Europe was always an opportunity to learn. He never wasted time or breath. Again he had informed us that he was going to be in Paris. Vasishtha and I had spent the summer in Paris so had a room in the south of Paris in the students dorms while he was lecturing and interacting with other computer scientists at the Pierre e Marie Curie Institute in Paris.

Swami Devatmananda had just conducted a yoga teacher training course at the Sorbonne University. Swamiji gave a talk to those future teachers and at the same time the committee in charge of the Sivanandashram Paris were having a meeting. At the end of their meeting, true to the French, there was champagne to toast the success of the ashram and the success of this university course. Everyone was given a glass of champagne. Swamiji took his but when they came to me I refused. Swamiji tried to get me to take the glass but I refused. So finally without me they made a toast etc. Then Swamiji again turned to me and said if you will have a glass I will have another one. I still refused. It was only later after I left Paris did I understand what Swamiji was trying to teach me. He neither wanted the champagne nor did not want it; he

was totally detached from it. In my case detachment from alcohol was as strong an emotion as attachment for alcohol. It was the thing to do at the time so he did it and forgot about it. I carried it around for days.

1981 Zinal

Vasishtha and I were told we were not allowed to come to the yoga program arranged by the European Yoga Federation for honoring Swami Sivananda in Zinal, Switzerland. Swamiji Satyananda, Swami Satchidananda and Swami Chidananda were the major guests and speakers. But only a certain number of invitations were allotted to England where we were living at the time. These were given to the British Wheel of Yoga Association however, not being members we were not offered the chance to attend. However, Swamiji had said he would see us there so we went anyway because in the hotel complex where the seminar was taking place there were plenty empty rooms with cooking facility and Swamiji's room was not even a five minute walk from our room.

When we checked in at the reception for our room people who were with the Federation's program were there. They said to us that they did not want to see geru at their programs. So we were able to see Swamiji in his room or in his building when he was giving satsangs there. Otherwise, we did not try to go to any of the programs or for food with those at the program. We did not need to eat there because so much food was coming to Swamiji and he was always sending fruits, nuts and sweets to us. Since we had driven there whenever Swamiji needed someone to run an errand or to change a ticket, he called on Vasishtha and myself.

On the early morning when Swamiji was to give his lecture on Raja Yoga Sutras, he was sitting ready to begin.

He looked around and then asked, "Where are Vasishtha and Arundhati?" He was told that we were not allowed to attend the programs. He said, "Go and get them, they are my official recorders, I will wait." So he sat quietly and would only give the lecture after we were there and had set up the recorder and microphones.

Charmarande 1981

Swamiji had been given a house and we had been told to come. We stayed in the house with Swamiji and a few other disciples, Swami Shivamurti from Greece and Sannyasin Janardhana from Uruguay, to name a couple.. So again we had access to a kitchen because as before we were all discouraged from eating in the hall, since we were only Swamiji's guests. Many of the meals Swamiji took at the house with us but since his whole emphasis of the program was on transmission, he also had some of the meals with all the participants.

There was a gentleman there who was very good at massage. I decided I would put my name on the list to get a massage. This was taking place in the large hall that was being used for asanas classes and lectures. It was my time for a massage. So I draped my dhoti around my back, up under my arms and tied behind the neck which left the back well exposed for massage. I had hardly laid down when someone came in and straight to me and said Swamiji is asking for you. So of course I put my kurta back on and rearranged my dhoti and then went to the house. When I arrived he was deep in conversation with someone else and he really didn't look at me. He wasn't really asking for me, he was letting me know I wasn't to do that. I understood immediately.

Hari Om Tat Sat

The second series of lectures given by Sri Swamiji in Europe in 1981 were delivered at an International Yoga Convention in Zinal, Switzerland.

The first lecture is a short introduction to the convention and immediately shocks the audience by pronouncing the failure of our religions and our cultures since we and the world are broken and unhappy, and then announcing that yoga as a culture has to come and this will culminate in a Tantric way of life accepting life as it is but experiencing it from the summit of human evolution.

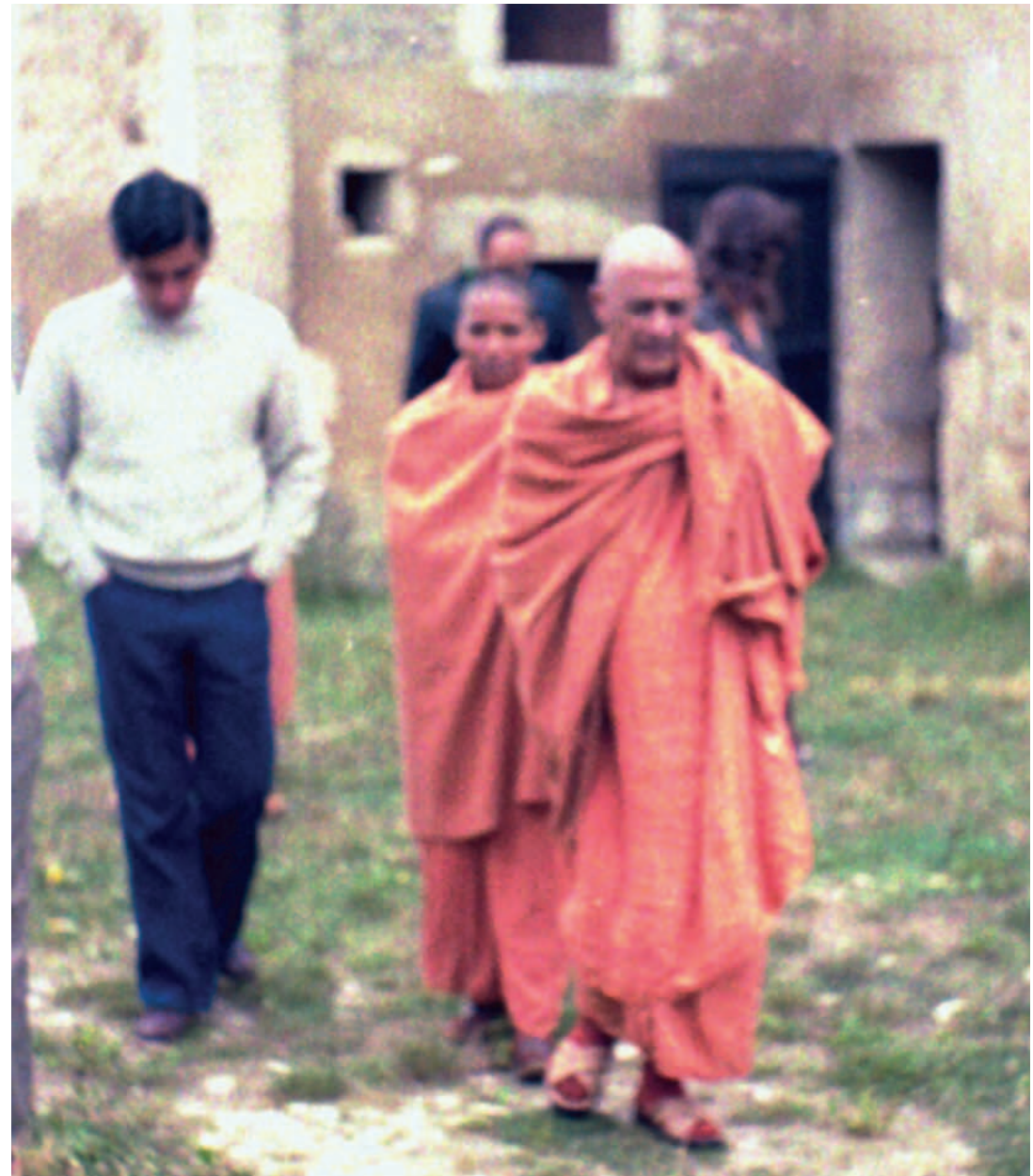
The second lecture in this series is an introduction to Kriya Yoga as an integral part of Tantra, the science for elevating the mind and consciousness. In contrast to Raja Yoga which requires conscious control of the *citta* vrittis, thought and counter thought, and which is difficult for those with a rajasic mind, Kriya Yoga is particularly suited for those people who have an excessively aggressive, dynamic, restless and scattered frame of mind. Up through asanas and pranayama the paths of Kriya Yoga and Raja Yoga are identical.

Beyond pranayama the paths diverge according to whether the aspirant is predominantly rajasic or sattvic, respectively. This is elaborated in great detail in terms of five levels of evolution of *citta* or the mind. Sri Swamiji then presents a clear account of Kriya Yoga and gives a detailed example of one of the kriyas.

The third lecture is on Karma and explains that Karma comes into play when evolution reaches the human stage because of his self-awareness and limited freedom to act with selfish motives. He gives simple explanations of the law of Karma and the functioning of Karma in human life.

In the fourth lecture entitled Raja Yoga Sutras as Related to one's own Daily Practice Sri Swamiji gives a very practical and instructive presentation of the main aspects of Patanjali Yoga by relating them to easily comprehensible experiences and aspects of one's daily yoga sadhana.

The fifth lecture is a detailed presentation of the notion of Prana or Vital Energy and its use in healing oneself and others.



Introduction at Zinal

Swami Satyananda Saraswati

Zinal, Switzerland, March 7, 1981

Hari Om Tat Sat

This is just the moment of inauguration of this beautiful week in which you are going to participate. You will hear a lot of wisdom from all these great people who are present here. I just have one thing to mention here and nothing more. Our religions and our cultures

will have to make a final choice today. We cannot keep harping on the old tune. They have failed us and they have betrayed us. We are unhappy, we are broken; but not only we but the whole world. Do you know which way we will go? Not to 1982, not to the 21st century, but maybe back to the primitive age. Then what is the use of boasting that they have done something very great and that we have to depend of them.

Therefore, yoga comes at the moment and that is the choice we have to make. As a culture yoga has to come. As a science of therapy yoga has to be revived, and in order to reconstruct the history of man's evolution yoga has to be discovered. To fulfill man's

desire for pleasure, yoga has to be brought into his daily life and finally yoga has to bring us to a science which is complete in itself called Tantra. This week which we are going to celebrate in the name of Swami Sivananda our guru, will be the first chapter, and you will know a man who lives in completeness, and you will understand that every aspect of life can be integrated within oneself.

This nice inauguration is over now and everyone is waiting for the lectures and classes to begin from tomorrow. I will close with just one note to all of you. Either there will be yoga or there will be the brink of disaster.

Hari Om Tat Sat



Introduction to Kriya Yoga

Swami Satyananda Saraswati

Zinal, Switzerland, September 10, 1981

In this morning's session I will give you a sort of introduction on Kriya yoga. This science forms an integral part of Tantra. As you know, Tantra is an age old science for the elevation of the human mind and consciousness. In different periods, Kriya Yoga was known by different names to sincere aspirants. Depending on the caliber of the aspirant, one or more kriyas were separately chosen for one's practice. As you know, for the elevation of the mind, the wise people have prescribed not one, but many different methods.

One of the methods is based on the control of mind and its impulses. This method requires that whatever *vritti* forms in your mind, you block them or you control them. This particular method I am talking about proposes conscious control over the mind and its modifications. Most of these practices form a part of Raja Yoga. This is a very ideal and very powerful method. But remember that it is not for those people whose minds are extremely rajasic. Well, all of us who have been practicing meditation or yoga have some sort of experience like this. Some people find it easier to control the chitta vrittis after a little effort. But many people find it very difficult to handle the chitta vrittis.

There is another factor involved in these practices. When you try to control the mind, you are creating a split

in your personality. This split particularly takes place in the mind when the chitta vrittis are functioning at a very high speed. Therefore, it becomes necessary to find a more suitable way for those people who are extremely rajasic, who are extremely aggressive on the mental plane. We should keep in mind that in the world there are more rajasic people and just a few sattwic people. As such, a method has to be formulated, or a method has to be founded on the basis of the limitations of our personality. If one belongs to the rajasic temperament, and sits for meditation, and keeps on fighting with his mind, how long can he do it? It has also been witnessed by different scholars, psychologists and practitioners themselves, that when you go on fighting with your mind for a very long time then the brain waves are transformed to a state of depression. So what happens is that the people fall asleep.

That is why, a long time ago, a path was discovered for the majority of people who are searching for a higher realm of consciousness. This path which was discovered is famous as Kriya Yoga. It is particularly suited for those people who have an excessively aggressive, dynamic, restless and scattered frame of mind. In other words a path was discovered for those people who are psychologically incapable of practicing pratyahara and dharana.

In Raja Yoga pratyahara follows pranayama, and dharana follows pratyahara. You isolate the brain and the mind by de-linking them from the sense organs. Even as we retreat in the evening hours back to our own home, in the same way the sense organs have to retreat back to their own dwelling. When this is accomplished, then you can concentrate and fix your mind on one particular symbol of your choice. This is



the path of Raja Yoga as already known to us. But if one finds it hard to withdraw the senses, if one finds it difficult to de-link the mind from the sense organs, and if one finds it difficult to maintain one steady posture for meditation, if one finds it difficult to maintain one stream of consciousness for a period of time, then what should be done after the practice of pranayama should be a diversion from the usual order of Raja Yoga.

Up through asanas and pranayama, we travel together, Kriya and Raja Yoga. But after pranayama the two types of aspirants branch into two different pathways. One who is predominantly sattwic by temperament also rajasic of course, goes to the path of Raja Yoga. Those who are predominantly rajasic, very little sattwic, very tamasic, take the alternative path of Kriya Yoga. I will elaborate this point.

Human beings are broadly divided into three types of temperaments, sattwic, rajasic and tamasic. But we are not purely sattwic or rajasic or tamasic. As the mind evolves, it loses one of the attributes. On the lowest rung it is predominantly tamasic with traces of rajoguna. As it evolves it retains traces of tamas but is predominantly rajasic with traces of sattwic. As it develops further it is predominantly rajasic, traces of sattwa and tamas may or may not be. On the fourth rung of this ladder one becomes predominantly sattwic, traces of rajoguna and tamoguna here and there sometimes. On the fifth rung of this ladder one is totally sattwic, but sometimes rajoguna and tamoguna are there, but not all the time.

These five rungs on the ladder I have just mentioned represent the evolution of *chitta* or the mind. The lowest rung is known as the inert mind. The second rung is known as the scattered mind. The third higher

rung is known as the vacillating mind, the fourth rung is the one-pointed mind. The fifth and final rung of the ladder is called the controlled mind. Now, if you belong to one of the three first ones out of the five, then you should take to Kriya Yoga.

If you belong to the last two categories then you should take to Raja Yoga. Or you may go to any other path that asks you to concentrate through will power. Up to the practice of pranayama, the path is common to all. Whether you are sattwic, or rajasic, or tamasic, the practices of Hatha Yoga are common to everybody. A person who is tamasic by temperament needs Hatha Yoga to awaken his personality and the body. A person who is rajasic needs Hatha Yoga to balance the disturbances in his mind and body belonging to prana and the mind. A person who is sattwic by temperament needs Hatha Yoga to help him in the awakening of kundalini. In so far as the asanas and pranayama are concerned, they belong to a common path. But beyond pranayama the paths are totally different according to the temperament, personality and incarnation of a human being. There are not only two paths that branch off, there are many more. One can take the path of Bhakti Yoga exclusively. Or one can take to the path of Kriya Yoga, or Raja Yoga or Laya Yoga exclusively. But here I will present to you the path of Kriya Yoga.

The Kriya Yoga path is intended to help those people who are rajasic by temperament and have traces of tamas, and no sattwa at all, or if at all only sometimes, occasionally. After you have accomplished the asanas and pranayama you are ready to practice Kriya Yoga. In other words, if you have accomplished some of the kriyas of Hatha Yoga, you are ready to start the practice

of Kriya Yoga, because the basis of Kriya Yoga is asana, pranayama, mudras and bandhas. Although will power is considered to be very essential on the spiritual path, but in Kriya Yoga you can manage without that as well. The practices in Kriya Yoga are designed in such a way that they start their influence through the body, and eventually they act on the nervous system, and finally on the human consciousness.

For example, I will explain one of the kriyas. Of course there are many more but I will not be able to discuss all of them now. One of the practices, that is *kriyas*, is vipareeta karani mudra. Vipareeta means reversal. Vipareeta karani mudra means mudra for reversing something. It also proposes a hypothesis that something must be moving in one direction and that has to be reversed. In fact we know that the nervous influxes move downwards. The circulatory system also moves downwards. The energies which maintain the heat, etc., in the body, also move downwards. Now, in Hatha Yoga, by practicing bandha we cause a negative pressure. When the negative pressure is created then the energy, the blood circulation, the nervous influxes all begin to be reversed. This fact which I am telling you can also be verified scientifically by objective experiments. It happens, it is not just imagination. It is not necessary for me to explain how the negative pressure takes place because it involves many scientific technicalities.

When you practice uddyanbandha and mulabandha or vajroli mudra the negative pressure begins to take place, because due to the practice of three bandhas you are blocking those doorways, those portals, through which the energy flows downwards. In order to render this negative pressure most efficient, if you assume this



vipareeta karani mudra, this physical posture, then the negative pressure becomes more efficient, and more active. In order to reverse the flow through the energy channels etc., there are two methods.

In one you are dealing with it physiologically. The second is the method effected by the mind. When you practice ujjayi pranayama and you formulate an idea in your mind that the breath is ascending and descending in the spinal region, which also reverses the direction of energy. When you are practicing ujjayi in the spinal region you are creating an idea that you are breathing up and down. This idea in itself is enough to change the direction of prana and other energy channels. Therefore, in vipareeta karani mudra the energy channels or other channels are reversed to higher centers. These centers must be necessarily supplied with ample amounts of energy if evolution of consciousness is to take place. If these physical energies or these energies that maintain the body are: one, conserved, two, reversed and directed to a particular higher center in the brain, then the higher centers begin to develop to the point of elevation.

I can illustrate this by means of an example. Suppose you install a large plant in this room. Suppose that plant requires energy of twenty horse powers. What are you going to do? Because if you supply energy to that plant and at the same time you supply energy to the club, to the restaurant, etc., it would not work. What will happen if that as soon as you switch on the plant some fuse will go off, because the energy is not enough to manage both? So what will we do? We will first disconnect all the lines, for some time only of course. During that period, let us say for half an hour or one hour we will run this plant. Just as this plant requires a

lot of energy, in the same way the brain and the mind require maximum energy.

This is what yogis understand and this is what people have failed to understand. The total requirement of energy of the whole body is very little in comparison to the requirement for energy for the brain and the mind. It remains to be established that by walking the distance of twenty to thirty miles you only need a little bit of energy, whereas when you feel anguish, or you get nervous, or you get worried, you utilize a vast amount of energy in one or two minutes. In digesting food, there is minimum requirement of energy. Therefore, it is very necessary that the energy which is flowing throughout the body should be reversed and directed to the brain which is the center of mind and consciousness. That is why vipareeta karani mudra is the first preliminary practice in Kriya Yoga. Because before you practice your kriyas of Kriya Yoga you should have plenty of energy, you should have plenty of Shakti, in the higher center of the brain which is the seat of meditation and which is the seat of experience.

Now there is another point we have to observe in the practice of Kriya Yoga. One of the most important philosophical ideas of Kriya Yoga is that before you expect anything from your mind you transform the experience of the mind. Once you are able to transform the quality of the mind or the quality of experience then everything becomes so easy. But the quality of the mind cannot be transformed just by thinking. Therefore, they say, you try to stimulate your chakras. Try all of them, one by one. Maybe one of your chakras is sensitive. Maybe by practicing rotation of awareness on the chakras one of them may just be triggered on.

It does not matter which chakra it is. Even if you are able to touch the core of Anahata chakra there is an immediate qualitative change in mind. You begin to feel differently.

Let us take a very simple experience which most people must have had. If you take a little bit of ganja, of course, I am not a devotee of ganja, I do not even prescribe it, I discourage its use, but I am only giving you an example. If you use a little bit of ganja within a moment there is a qualitative change. I am trying to explain what I mean by qualitative change. Or, just take ether, and there is a qualitative change, but of course introduced by chemicals. If you take a little bit of opium, there is a qualitative change, but of course due to a chemical introduced from outside. Chemical influence is not really what you desire. It is however necessary for those people who are utterly schizophrenic. In medical doses it does help people who are utterly schizophrenic. But if you are able to touch the core of the chakra just in your mind then suddenly an experience is released, and once that experience is released even just for a split second, you find an instantaneous tranquility. This instantaneous tranquility is a quality of the mind.

Now, what you must learn this year is that we are trying to transform the quality of mind which is responsible for higher experiences. Of course we know that the qualitative transformation of mind is a very temporary phase. These qualitative changes are by no means the nature of the mind that we have attained. Just as when you are talking to your friend and people are making a lot of noise, what do you do? You tell them to please be quiet, so you can listen to what your friend is saying. In the same way, for the time

being, a qualitative change is introduced to be able to experience better feelings.

Now, these kriyas of Kriya Yoga of which I have only given you a glimpse, prove that the practitioners of Kriya Yoga do not need the capacity for concentration as much as they need the simple practice. It is said in Tantra that there are very important practices in Kriya Yoga out of which one is vipareeta karani mudra, another is mahamudra, and mahabhedha mudra is another one, and so is siddhasana. Of course, I do not intend to tell you not to practice anything else, but even if you practice only mahamudra and mahabhedha mudra it will do the job for your spiritual life. It has also been said that the Kriya Yogi who practices mahamudra regularly and without fail can at once realize the benefits to the body, mind and soul at one stroke. As far as my teaching experience goes, I have found that in cases of chronic depression, of constitutional and habitual depression, there is no better way than mahamudra.

One person who had decided to commit suicide happened to inform me what he was intending to do, and asked me what he should do; because he said that he wanted to die. I said one way is to shoot yourself, and a second way is to take some drastic drug, the third way I can teach you if you come tomorrow morning; and I taught that person mahamudra. Of course he lives even today and he told me that he had been thinking of committing suicide for over five years but he was never sure which way he should do it. After the practice of mahamudra, he could overcome on a permanent basis this state of utter and total depression. I am relating the subject of depression in relation to mahamudra. This should not

mean that mahamudra should only be thought as an anti-depressant, because mahamudra is intended to awaken the higher mind in man. But I am referring to depression because depression is a disease from which one hundred percent of the people suffer at some period in their lives. Some suffer during their youth, others suffer during their middle age and of course, before death most people suffer from depression. Therefore, it is necessary for all of us to know how depression is a very important part of our personality and how we should deal with this in order to have a better standard of experience.

There is another practice which we can discuss for some time and after that I will close the topic, and that is the practice of siddhasana. A lot of research into it has already been done to determine how it influences the production of sperm, and what influence siddhasana has on the production of testosterone. It is necessary to know this because these are immediately connected with your cardiac disorders; or cardiac health. Eminent cardiologists say that testosterone has a direct effect on the behavior of the heart. It is said in the yoga texts that siddhasana controls and can control both of these, the production of sperm and also of testosterone. This means that siddhasana, in its gross aspect is very good for those who want to maintain a very good heart. But this is only the gross aspect of siddhasana.

In fact the practice of siddhasana is considered to be the most supreme practice. Swami Sivananda, our guru, used to say, "Even if you can not control your mind, even if your mind is flying with passion, it does not matter, just sit in siddhasana for half an hour". He told one of his householder disciples, a retired officer of the income tax department, that if he could not

give up smoking then he should smoke in siddhasana (laughter). What he meant by this was that siddhasana by itself was more important than any other practice and as you know, in siddhasana, mulabandha and vajroli are taken at the same time. Mulabandha creates negative energy and sends the energy back through the spinal passage to the brain. Vajroli creates a negative energy and reverses the sexual energy back to the brain.

Therefore, the practice of Kriya Yoga should not be considered only as physical practices. They are so designed so as to become very suitable for a person who is suffering from infirmity of will power. For the last few years since I have been instructing people in the tradition of Kriya Yoga, I have found that they have done well in these few years.

I do not want to say the name of a very famous person who is known all over the world. His wife was from Switzerland and she suffered from a terrific depression. Nothing could help her, and the person is so eminent and so rich that he could call any hospital and all the doctors from New York. I taught her not the whole of mahamudra, just a little bit of structural mahamudra. She became alright, she is alright and she will be alright. She is fine and she feels young and now she is printing the book Kriya Yoga which is as fat as the New York telephone directory. The book will be out in a few months time. To print the book she asked her husband to import a computer based printing facility. She was talking to me one morning and wanted to know if mahamudra had done the job or if I had done the job. I replied that it was definitely mahamudra that had done the job.

Hari Om Tat Sat

Karma

Swami Satyananda Saraswati

Zinal, Switzerland, September 1981

The universe is run under perfect law. Therefore it is said that everything in the universe is guided by the law of karma. Karma does not merely mean action in this particular context. In fact, when we use the word karma, we always think that we are going to talk about the action or the work.

Everything in this universe has an inherent motive, an inherent action which means, whether it is a visible substance or an invisible substance it is under a definite law, defined and destined by nature. The fire burns, which is an action. The wind blows and that also is an action.

Man is a part of this universe. Accordingly, when we discuss the law of karma, we are particularly referring to man. The advent of man, his life and home, his exit from the scene, and his re-emergence, that is totally based upon certain laws.

Nature or *prakriti*, is the governor, the director of this great universal law. In accordance with this law, man is torn, he suffers, undergoes pain and pleasure and accomplishes the inevitable destiny.

Human incarnation is a consequence of evolution, of nature, over millions and millions of species. Nature, Prakriti has been able to accomplish this model of man after trial and error for over 8.4 million species or incarnations. Even when we study modern science, we come to the conclusion that the human body is a consequence of the formation of millions and millions of species.



During past incarnations, in these 8.4 million bodies, nature has been fulfilling the great task of evolution by herself completely. The consciousness has evolved through these incarnations under the supervision of nature or prakriti. But when nature formed the human body there emerged a special item in his life. This element as a result of human incarnation is known as the karma of the individual.

After this, prakriti became somewhat independent, somewhat free, because subsequently it was man's own karma which would automatically decide his future evolution. In the human body, prakriti only remained as a supervising force because an element, as I said, was added which was supposed to decide his future evolution, his future enjoyment, pleasures, etc.

With the emergence of human incarnation, nature developed in man what we call awareness. Certain urges remained common to him from his previous incarnations. These urges are eating, sleeping, fear and copulation. In addition to these four common urges, man also inherited what we call *jnanam* or awareness of time-space and his own existence in relation to the whole universe. On the basis of this awareness man was supposed to decide his own course of actions. He developed his own desires, his own ambitions and his own plans of pleasure and pain. Propelled by his desires, he created karma for himself. Therefore, every human being inherited his own tradition of karma.

These desires became the decisive and directive force which chose for him his future incarnations. Even with the destruction or the demise of this human body, the consciousness continued to be affected by the desires which man cherished during his life-time.

The body of course created by nature is just a vehicle. The body is by no means man. It is just a vehicle, a transporter. Within this body resides what we call, the *Atman* the Self. Besides this spirit there is another important factor, the driving force which is called *Buddhi*, the intelligence. The consciousness which is very well known as *Atman* is actionless, non-doer, non enjoyer, it is a silent witness to all that is happening. The intelligence or the *Buddhi* is the driving force by which man plunges into different desires and their fulfillment.

There is an illustration to make it clearer. There is a chariot which has five horses, four wheels and is being driven by a driver. There is a passenger behind the driver. This symbolizes the whole of our existence. Now, this *Buddhi* is the actor, it is the doer, it is the driving force. But the chariot is driven by the five horses. The passenger is going to meet a definite fate if the horses are not under control and are not amenable, and if the *Buddhi* or the chariot driver is heavily drunk and has gone crazy. But if the horses are properly trained and the driver is in control of his senses, then you are going to meet a definite fate. In any case the *Atman* is untouched, is unconcerned. It is just there and it does not matter what happens to the chariot, the horses or the driver.

Either the chariot moves on and on and reaches the destination as decided, or it moves on, but improperly on account of the untrained horses and meets with a fatal accident. These are the two types of karma which we face in our lives.

Therefore, when we talk about karma, we should combine the *Buddhi*, the senses, and the body; three at once. Whatever happens to the chariot, the driver or the horses, the *Atman* remains a silent witness, unaffected by anything that is happening to everything else.

In one of the Upanishads known as *Mandukya Upanishad*, there is a beautiful hymn. There is a tree which bears fruits. On its branches two little birds are sitting quietly. These two birds always move together, live together and fly together. They are friends and therefore they look alike. But one is sitting on an upper branch and the other one is sitting on a lower branch.

The bird at the lower branch picks up a fruit, eats, it, finding it bitter spits it out. Then it tries another fruit thinking maybe that it is not bitter. It tries it again, finds it bitter and spits it out. The bird sitting at the upper branch is not eating the fruit and not spitting it out at all. The bird at the lower branch has been trying over and over again in expectation that it might get one which is not bitter. But everytime it has been eating the whole lot, spitting out the whole lot and every time rejecting it in disgust. The bird on the upper branch is just quietly sitting.

Once the bird from the lower branch looked up and said "Eh, you don't eat the fruit?"

The bird from the upper branch replied "My friend, you have already had the experience of it, I do not want to have it. I am contented without spitting. But why are you playing all these games? If you are eating, eat well, even if it is bitter or even if it is sweet. But if you think it is bitter, why do you eat at all, because the whole tree bears the same type of fruit? Not that one is going to be bitter and another sweet. You must understand by your intellect, by your *Buddhi*, that this is the tree which bears only bitter fruit."

The bird at the lower branch asked "But how can you live without eating?"

The bird from the upper branch said, "Don't you see me. What is important? Is eating important, or is

contentment important? Sensual enjoyments lead one nowhere, because in the beginning they seem to be very pleasant, but at the end you feel bitter experiences for them."

"On this tree my friend," he said, "many more birds have come and have undergone the same experience which you have undergone. They come with a gust and pick up the fruit with a lot of hopes, but at the end they find that there is nothing else but bitterness as a result of their craving and their hankering."

The bird at the lower branch said, "O.K. my friend, let us leave this tree!"

The bird at the upper branch said, "Well, wherever you go I'll follow you".

And so the story goes that both of them hopped from one tree to another and to hundreds and thousands and millions of trees and had the same experience. At the end they came to a place for rest; it was the evening. The bird at the lower branch was completely tired, frustrated, broken, and hopeless. This tree did not bear fruits. It was an enormous, huge tree with a lot of leaves, but there were no flowers and no fruits. The senior bird said, "My friend, we have come now to a tree where you are not going to eat and you are not going to spit."

The tree represents the incarnation of the human body. The senior bird represents the Atman, or the Supreme Consciousness. The junior bird represents the individual soul or the *jivatman* or Buddhi as you call it. Propelled by desires to have better pleasures in life, this individual self, *jivatman* migrates from one body to another body in search of fulfillment. Every time it migrates from one incarnation to another incarnation it earns its own *samskaras*, its own experiences, and its own impressions. Nevertheless, the hankering still continues to exist.

The different physical bodies that the *jivatman* or the individual soul inherits after migration are endowed to him by virtue of his karma in his different incarnations or previous incarnations. Every experience is indestructible; it leaves a seed or an impression latent in your individual soul. During thousand of migrations, one accumulates millions and trillions of *samskaras* or impressions, otherwise known as archetypes. Every desire you cherish and every act you do is an experience. Through your five senses, through your mind, all the works that you do which appear to be gross, have a subtle counterpart within your own self. The subtle reflection of every act we do is recorded in what we call the cosmic mind in the same way as what I am saying is being stored in the tape recorders.

Every action, mental or physical, is recorded not exactly as you have done it, but in a different symbolic form as *samskaras* or archetypes.

Have you seen the seed of any plant or tree? If you look at the seed you cannot see the plant in it. But the seed contains the whole plant, the whole karma in it. The total plant, the whole tree is in the plant in the dormant, potential state. In the same way, all that we do through the mind, through the Buddhi, through the body, consciously or even unconsciously, is continuously recorded within ourselves, which means that the deeper personality of man is embedded with millions of *samskaras* or seed formations.

According to Sankhya and Vedanta philosophy the *samskaras* are recorded in the subtle or *sukshma* body. Every experience is first of all received or held through the senses, and then it is conducted or recognized by the mind. Every cognition is later transferred to the subconscious mind. After some time, the whole lot

is transferred to total unconsciousness, and these *samskaras* or seed formations become effective in every life and in every circumstance.

Our present incarnation, our present karma, personality, motives, desires, failures, our accomplishments are consequences of the totality of the seed formations which we carry even today with us.

In every incarnation, new seed formations are added and the old seed formations are experienced and gone through. Therefore, there are three grades of these *karmas*.

The first grade of karma is the seeds already formed.

The second is the seed being formed and being transferred to the subtle body.

The third grade is the old seed formation coming to the point of fructification.

Let us understand it in a very practical way. You bring a thousand grains and put them in your store room. When the proper season comes you take one thousand grains and sow them in your field. These seeds will grow into plants, will blossom and give fruit once again. At the end of the season you collect the seeds and add them to the store room. Again the season will come and you will sow a few thousand again in your field. It will again produce fruits. You eat the fruits. They may be good, bad, sweet, bitter, it does not matter. Then at the end of the season you collect the seeds and bring them back to the store room. This is the tradition of karma in our life.

Our present life is a consequence of past karma. While we are experiencing the consequences of past karma, we are also generating new karma. Because every karma is a consequence of a previous karma, and every karma in the present will have its consequences and future.

Hari Om Tat Sat

Raja Yoga Sutras as Related to One's Own Daily Practice

Swami Satyananda Saraswati

Zinal, Switzerland, September 1981

The Raja Yoga Sutras of Patanjali are divided into four chapters. One of the chapters is known as the Sadhana Pada. *Sadhana* is a Sanskrit word which means to perfect the imperfect mind. Even as you train a wild horse in the same manner in yoga you train the mind manifested in human's life but this mind is by no means a perfect and infallible mind. Though it is a gift of nature it has terrible limitations. It has to depend on the sensory channels, and the *Raja Yoga Sutras* contend that this imperfect mind can be made more perfect and more efficient.

The practices which go to make this mind more perfect and competent is known as sadhana. When sadhana becomes matured then the mind attains siddhi. Now I bring to you the three words very important in relation to my topic. He who practices is known as *sadhaka*; when the practice has accomplished the results it is known as siddhi. Many times siddhi is interpreted as psychic accomplishment but here we are talking about the perfection of mind. In the Raja Yoga Sutras, Patanjali is suggesting different practices for our daily sadhana. He talks about pranayama, about concentration about asana and Dhyana Yoga as well. It is not only sufficient if we present a philosophy before an aspirant. Philosophy is necessary to understand but it is not enough for practice. Practice is a point where we start something in a particular way.

Now many people think that breathing in and breathing out comprises pranayama but Patanjali is more clear about the definition of pranayama. He says the gap between inhalation and exhalation is pranayama. Therefore, this means that when you retain the breath you are actually practicing pranayama. As such, an aspirant must equip himself to be able to practice the retention of breath without any undesirable results. Now when you practice retention of breath, that is kumbhaka, it influences the nervous system, the brain, the respiratory system and other systems as well. This is what the scientists have been telling us for the last two decades, but



Patanjali has a special reference to make here, he says when you are able to succeed in pranayama then the veil that hides the light is drawn asunder.

Retention of breath is pranayama, this is the first definition and when you practice this pranayama then it at once affects the consciousness. When the consciousness is affected then the veil is removed and the light is apprehended. This light is not the external light as you see. This light is the light in which you become free from all the sorrows of life and this is again known as enlightenment. Therefore, in relation to our day to day practices we have to remember that pranayama has to be practiced keeping in mind that retention should be perfected. In Raja Yoga text of Patanjali there is no direct mention of the ratio and proportion, but in other yoga texts such as *Hatha Yoga Pradipika*, *Goraksha Samhita*, *Vijnana Bhairava Tantra*, there are clear references to ratios of pranayama. In these texts it is clearly mentioned as to how the pranayama should be practiced. The aspirant has to remember that pranayama is not merely the practice of inhaling oxygen. Because the hint is clear in Raja Yoga Sutras that by pranayama the veil of light is torn asunder.

Therefore, you will have to integrate the practices of Hatha Yoga in your practice of pranayama. According to Hatha Yoga the pranayama practice should be integrated with bandhas. There are three bandhas, *jalandhara bandha* the chin lock, *uddiyana bandha*, abdominal segregation, *mulabandha* contraction of perineum. These are the three bandhas which should be practiced along with pranayama. Now besides this, one has to learn the science of ratio and proportion that should be held in between the inhalation and exhalation. For a beginner the ratio is 1:1:2, then you proceed to 1:2:2

and then you advance to 1:4:2. When you have arrived at this ratio 1:4:2 then you add one more, 1:4:2:2, the last one is the ratio of the external kumbhaka. By practicing and maintaining this ratio in pranayama there is the awakening of the pranic force within yourself.

Next we take up the subject of concentration. In Raja Yoga Sutras there is a wide variety of choices of concentration. He says one must fix one's mind on one point. The mind has to be fixed on one point for a particular period and when you are able to hold your mind on one point for a particular period of time it is known as dharana. Dharana is the capacity of the mind to hold a particular concept in the mind for a period of time. If you are able to hold the concept of a flower in your mind for a period of time then we say that your mind has accomplished dharana. There is a clear difference between pratyahara and dharana.

Pratyahara is that practice in which you are trying to isolate the mind from the sensory channels. Therefore, dharana becomes perfect and complete if your practices of pratyahara are practiced well. When you are trying to isolate the mind from sensory channels then there is a lot of distraction that follows in your mind. Every time, the chitta vritti becomes disturbed because senses affect the mind and the mind has become so much dependent on the senses that it keeps on accepting those disturbances every now and then. Therefore, the practice of pranayama becomes also the practice of pratyahara. But besides this there are many other practices of pratyahara. Patanjali makes a clear reference about it. You concentrate on any great Saint, you concentrate on any light, you concentrate on any sound, you concentrate on your own thought processes or you can concentrate on anything which you like.

Here one thing becomes very clear to us. In the beginning of your spiritual practice it does not matter what is the object of your choice. It is not necessary for one to hold a religious symbol for concentration. Sometimes the thought that makes the greatest impression on your mind can become the symbol of concentration because there is no use fighting with the mind. You may be trying to think of a religious symbol but the mind does not agree because we are brought up in certain religious circumstances. We have been taught to meditate on this divine form or on that divine form and that is how our mind is conditioned, but when we are trying to concentrate, the mind pulls itself out. When you think very ordinary things of your day to day life there is no distraction, but when you are trying to concentrate on a religious symbol the distraction begins and therefore the confrontation begins. It is so important for us to know that when you are practicing sadhana there should be the least confrontation. There is no use fighting with your own mind. Who is fighting with whom? There are not two minds, consciousness is one, but there are various vrittis or patterns or modifications and when you are trying to confront yourself you are trying to create a quarrel between your own vrittis and when this confrontation between your own vrittis becomes very keen and intense then you have schizophrenic attacks. This is precisely the reason that most religious people are schizophrenic. If you go to a mental hospital you will understand what I mean to tell you. I have interviewed hundreds of mental patients; all of them were those people who were fighting with their own selves. Patanjali is very careful about this point. In Sanskrit in his Sutras there is a very beautiful Sutra (Samadhi Pada 39) which I quote.

“Yatha Abhimata Dhyanat Va”

“If you are not able to concentrate by the methods suggested to you, you choose your own.”

The symbol should be so impressive that your mind must get integrated with the symbol completely and when you practice this way then you can enter into dhyana or meditation easily. There are three steps that are suggested in Raja Yoga, he says dharana, dhyana and samadhi. Dharana is the capacity of the mind to hold a concept, Dhyana means total unfluctuating awareness of that concept. Samadhi means merger of the totality of awareness of the mind in that concept. For example, you are concentrating on a flower, you are able to hold that flower in your mind for a particular period of time but you are not able to forget yourself, you are aware of time and space that is called concentration. When you are able to hold the concept of the flower in your mind and you are able to forget that you are mediating or concentrating and you are not aware of yourself, you are not aware of the process then it is called mediation. When you are able to hold the concept of the flower in your mind and the flower within you becomes the living experience and no difference is felt between an external flower and the flower in experience that is called samadhi. All these three practices when they are practiced at one instant is known as samyama. Dharana, dhyana and samadhi accomplished at one stretch is samyama.

When you are able to practice these three at one stretch then your mind becomes creative, constructive and competent. It is able to hold any idea in itself with greater force and there is no barrier or limitation to its practices. A perfect mind which is capable of thinking of a flower can also think about the sun. When you have accomplished samyama then you can apply that

on different symbols. You practice samyama on the sun, you practice samyama on other thoughts, you practice samyama on your Kurma Nadi. Kurma Nadi is situated somewhere near the thyroid gland. You practice samyama on the reflection of your own body, you can practice samyama on the weight or lightness of your body. Since your mind has become very capable and efficient it can now practice on any item, on any object. When the mind has attained the perfection in samyama then it attains siddhi. *Siddhi* means perfection. Therefore, in one's daily practice one has to integrate these things accordingly and systematically.

I have been thinking about the symbols for concentration and I have come to believe and realize that there can be millions and millions of symbols and all the symbols outside, they are related to your own archetypes. You have your own samskaras, you have your own mental composition and your mind is composed of millions and trillions and billions of archetypes and these archetypes cannot be influenced just by religious symbols. They can be influenced by the Tantric Symbols, through yantra, mantra and mandala – they are best in my opinion. Why do you not concentrate on Muladhara chakra and on the yantra and bija mantra of Muladhara chakra? If that does not work concentrate on Swadisthana chakra and its yantra and its mantra. If that does not work why do you not go to Manipura chakra and its yantra and its mantra? If that does not work go to Anahata Chakra, if that does not work go to Vishuddi Chakra. If that does not work go to Ajna chakra. It is impossible that some of the chakras will fail you, because we are all evolving human beings. Many of us are beyond Muladhara chakra, many of us are beyond Manipura chakra and if your evolution has taken you further than Manipura chakra but if you are trying

the Muladhara chakra you are not going to succeed. Therefore, the yantras and the bija mantras must come to our help.

Concentration, meditation and samadhi are not merely a psychological practice, I do not believe that mind can emancipate the mind; if you want to emancipate the mind you have to retire the mind. You will have to introduce some influence from outside and therefore the Tantras, the yantras and mantras will help you in this respect. Where is the block? Everybody is sincere, everybody is working hard but still success does not seem to be in view. Where is the block? That is what we have never thought about. You light a candle here, open all the windows and if there is a hurricane outside, if there is a storm outside, if you run a few fans here, what would happen to the light – can you imagine? The flame will never remain steady. Do what you want it will never remain steady and no wonder if it blows out. That is what is happening to all of us. The light is there, it is flickering, but there are so many storms in our life that the light does not become steady. What will the wise man do then? He will put off the fans and close all the windows and then there will be the steadiness of light. The block is very easy to understand, it is our own personality, the personality which is an effect of the samskaras and the samskaras that are effects of our karma or actions.

First of all the samskaras have to be cleansed and you cannot exhaust your karma by any method. Practice charity, karma cannot be affected. Serve the poor, it will not affect your destiny. Do anything that is good, do anything that is philanthropic, do anything that is altruistic, this is all external painting. Nothing can penetrate deep into your own life, life is a very

mysterious substance. I am sometimes perplexed; which ever way I look I find that people have limits. Even one habit of smoking we are not able to get out of. I have seen very good social workers but they smoke – chain smoke; I told them why don't you get it out, they said "I don't know the way". Therefore you have to come down to the point of Tantric practices. Just as you light a little fire, heaps and heaps of cotton can be burnt in a trice – even as you have a horrible dream where you have a lot of problems, where you have a lot of difficulties and calamities you just wake up in the same way.

The Tantric practices come to help you to rectify your personality. By rectification of your personality you are indirectly helping your samyama. Once I was practicing samyama, I went very high and very deep, suddenly I remembered one person because I like her, she was my sister. My samyama broke completely. I had gone so high and suddenly I came down to the earth. Why? Because I had not fixed that idea, because she was my sister, she was a spiritual person, I liked her, and she encouraged me to lead this life. And this was the positive samskara in my mind. At the height of samyama that samskara came up because I had not fixed her up. When that happened to me then I thought no, I must fix her up properly and I followed the pattern of Tantric meditation that is how the whole thing was later accomplished.

In our daily practice of yoga sadhana we have to keep two points in our mind. First, how to contact the mind through the valleys and alleys. Second, how to move the obstacles from the path? Therefore, Patanjali has suggested one beautiful idea – he said you must attain peace of mind. The peace of mind in Raja Yoga is known as Chitta Prasadam which means

peace of mind. When mental peace is attained then your sadhana gains momentum. Peace of mind can be gained through the practice of Vairagya. Vairagya does not mean renunciation, it means you should be able to control your mind from the past reflections, pleasant or unpleasant or otherwise. This was a presentation of the practices in relation to your own daily sadhana.

Finally, I have to give you one clue. What ever you can see outside the same you can see inside, but when you see outside you need the sensory channels. But when you can see things inside you do not need any sensory medium, that capacity has to be obtained anyhow. Do not worry about the quality of the practices. Do not worry about the virtue of the practices. Be sure that the practice that you are doing is so powerful that you can see this object inside you as though it was real. If your practice cannot give you a living experience then it is necessary for you to review it once again. There is no difference between the external and the internal experience, both look alike, but when you are able to have the inner experience, when you are able to have the experience without the dependency of your senses, then your mind becomes very powerful. You can influence your destiny, you can influence your own career, you can change the circumstances of your life and there is nothing which you cannot change. That is the ultimate point in yoga we have to arrive at. That state of mind and that quality of mind is known as supermind. Sri Aurobindo of Pondicherry used to say psychic love, super human race, super mental race. That super mental race is a product of the yoga practices. It is a race whose minds can create living experiences of anything they think about.

Hari Om Tat Sat

One or two questions can come:

Q: How did you manage to fix your sister?

Swamiji: You are putting a very nice question. I searched for her reincarnation.

Q: Searched?

Swamiji: I tried to find where she was born and I found her out and brought her to me and made her my Swami Disciple. She is with me, that's all.

Q: Can you say something about the constituents of mind?

Swamiji: According to Samkhya Philosophy the total substance is known as Chitta. Chitta represents the total consciousness of man. Whether it is in waking state, or dreaming or sleeping it is known as Chitta. This Chitta operates at different levels, when it is operating at different levels then it has different names. These states of manifestation of Chitta are fourfold. The first one is known as Manas, the mind; second one is Buddhi, the intelligence, the third is Chitta or subconscious mind, the fourth one is *Aham*, which means the ego. These four just enumerated are various manifestations of the homogeneous Chitta. Even as the curd, the butter and the cheese are manifestations of milk, same, the four are the degrees of the consciousness. When the process of thinking and counter thinking is going on that state is known as mind. When the process of discernment or discrimination is going on that is known as Buddhi or intelligence.

Hari Om Tat Sat

Prana

Swami Satyananda Saraswati

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In the physical body we have two kinds of energies. One is known as prana or vital energy and the other as mind or consciousness. That means that in every organ of the body, there should be two channels



supplying energy. You read in modern physiology that there are two types of nervous systems. One is the sympathetic nervous system (SNS) and the other is the parasympathetic nervous system (PNS). In each and every organ of the body these two kinds of nervous systems are interconnected. In the same way every organ is supplied with the energy of *prana* and with the energy of mind.

The concept of prana is very scientific in yoga, and by prana we do not mean the breath or air, or oxygen, although many times when we want to use the word for oxygen, we use the word prana. Precisely and scientifically speaking *prana* means the original life force.

Prana is a Sanskrit word. Sanskrit is a very precise and accurate language. To understand the meaning of the word prana, it can be split into two : 'pra' and 'na'. 'Na' means movement and 'pra' is a prefix. With the idea of movement, motion and the prefix 'pra' the word prana is constructed. Therefore, *prana* means constant motion. This constant motion starts in the human being as soon as he is conceived by the mother in the womb. Prana is a type of energy which is responsible for life, heat and maintenance. When you practice pranayama, the inner *prana* is stimulated. The practices of *pranayama* creates a kind of stimulation and the prana is made to rise in a greater quantum.

According to yoga, Tantra and the science of kundalini, the prana is supposed to originate in Pingala nadi. Within the frame work of the spinal cord, there are three channels known in yoga. These three nadis are known as Ida, Pingala and Sushumna. Ida nadi represents mental energy, Pingala nadi represents prana or pranic energy. Sushumna nadi represents spirit

or spiritual awareness. These three nadis originate in and from the Muladhara *chakra*. Muladhara chakra as you should know is situated in the lower body near the perineum or the cervix. The Pingala nadi starts to flow from the right of Muladhara, rises to Swadhisthana where it flows from the left, rises to Manipura. There the nadi crosses to flow to the right, then to Anahata where it flows to the left, and Vishuddhi where the nadi flows to the right. And the last is Ajna where the Pingala nadi terminates from the right. Similarly, Ida nadi also crosses at the different chakras but in a reverse order. This is a subject which everyone should study.

The Pingala nadi is the original home of *prana* in the body and from every chakra the prana is distributed to different organs in the body. From Swadhisthana the pranic energy is distributed to the reproductive, genital and urinary systems. From Manipura the energy is distributed to the digestive and respiratory systems and from Anahata to the cardio-vascular system. From Vishuddhi the distribution takes place to the ears, eyes, nose and throat. The Ajna chakra is the ultimate storehouse of energy through which man's brain is fed. We have the prana in certain quantities in our physical body, which we utilize in the course of our day to day activities throughout life. When this *prana* is diminished, then sickness begins. When the pranas are in excess, then one has a great power to magnetize other people.

Now we must understand that prana is not merely a philosophical concept. It is in every sense a physical substance. Even as you have radio-active waves or electro-magnetic waves, in the same way in the physical body you have prana waves and a pranic field. If we have plenty of prana in the physical body then every

part of the body can remain very healthy, and when we have an excess it can be transmitted.

It is said that the brain needs maximum *prana*, and in fact, the reason we practice pranayama is because we need more prana during meditation. If you are not able to supply plenty of prana to the brain, then the brain becomes restless. You then find that you sometimes are suffering from depression and have a great problem with your mind. When the prana is in low supply in the brain, then you have what we call nervous depression or nervous breakdown. What happens when the brain is undergoing a state of depression? The whole body perspires; there is trembling in every organ; you cannot stand; your mind is unsteady, you are always filled up with negative thinking; you cannot sleep; you do not want to talk, you do not want to think. This is the state when prana is at a very low quantity in the brain.

The process of supply and assimilation of prana into the brain is very complicated. You should not think that just because you practice a little pranayama, the brain will receive a lot of prana. The brain receives the subtle form of prana and not the gross one. Therefore when you breathe in and out and retain it; that is to say, when you practice pranayama, then you will have to convert this into a subtle force. According to scientific investigations, the brain is a very subtle instrument. The brain cannot be fed unless the prana is enriched. Just as you have in nuclear science - enriched uranium - , in the same way, the feeding element is the enriched prana. But the breathing alone is not enough to stimulate or enrich the prana. When you breathe in very deeply and breathe out deeply, it is assimilated in your respiratory system and is good for the blood circulation, but if you see and examine the brain at

that time, you will observe that at that time the brain is the least affected.

When you practice *pranayama* with concentration, it has been found that the brain waves are undergoing a change. Scientific researchers have found that during pranayama with meditation the galvanized skin resistance and the brain waves undergo a great change. It has been seen that even the lymphatic system undergoes great change, but it is only possible when the *prana* and the pranayama is converted into what we call dharana. These are two important concepts - let me put them before you.

Let us divide the brain into two:

1. the posterior brain - the animal brain which we have inherited through animal incarnations.
2. the frontal brain - the seat of total consciousness.

When you breathe, the breath is registered in the posterior brain. When you become aware of the breath, when you know that you are breathing, when you breathe consciously, then it is registered by the conscious brain that is the frontal brain. This difference seems to be very simple but is in fact very great. Throughout your life you breathe unconsciously, all animals also breathe unconsciously, children breathe unconsciously, most people do except a few people who have started practicing yoga. In every case, the pranic flow is being registered in the posterior brain as if in a computer. But the moment you become aware of the flow of breath, you know that you are breathing, when you begin to conduct the breath in a particular fashion and when you are able to control the breath at a particular time and in a particular order, immediately the frontal brain will register the influence. I am explaining this in a very simple language. Scientific experiments have shown a

clear difference on the brain while breathing consciously and unconsciously. So we come to the conclusion that when you practice breathing consciously the effect is completely different than when you breathe unconsciously. Unconscious breathing is definitely responsible for feeding the whole body with prana but unconscious breathing cannot supply sufficient prana to the brain for its evolution and growth.

In order to cure the brain's sickness, in order to develop the capacity of the brain and in order to initiate evolution in the brain, we cannot just depend on the way we have been breathing in the past. This is precisely the reason why in *pranayama* you have different systems. You know that while you are practicing pranayama, you also are supposed to practice bandhas. The three bandhas are jalandhara, uddiyana and mulabandha. When you practice pranayama, prana is stimulated in the lower region, the Muladhara chakra. When the prana has been stimulated in the lower region the pranic energy is pushed up through the spinal cord by creating a negative force. This negative force is the same as when you pump a cycle tire, or in pumping water from the well, you use an ejecting force. There are two forces: one sucking, the water is sucked up, another is ejecting, the water is ejected out. So when the prana is stimulated or generated in the lower region it has to be conducted or pumped up. To do this you have to practice:

- first: Mulabandha
- second : Uddiyana bandha
- then : Jalandhara bandha

This energy is conducted to the brain with the help of the subtle circulatory system. The blood vessels carrying the blood are charged with this prana.

Prana has magnetism in it. The blood vessels in the bloodstream also have the capacity to attract prana. If there is enough magnetism in both, then the prana is capable of charging the blood vessels. Then the bloodstream charged with pranic magnetism is conducted to the higher centers in the brain, to the right and left both.

Side by side another important practice known as *shambavi mudra* should be taken up. *Shambavi mudra* is centralizing the pupils of the eyes in the centre of the two eyebrows. *Shambavi mudra* is also known as mid eyebrow gaze. When you practise *shambavi mudra* then prana is brought up, or rather sucked up by force in the frontal area of the brain.

As far as the muscles, the digestive system are concerned, you need the gross form of prana, and if you do deep breathing, it is quite all right; but in order to get into the brain you will have to practise *pranayama* very systematically.

Kumbhaka means retention. When you stop the breath it is known as *kumbhaka*. In all the yoga texts, *kumbhaka* has been praised greatly. Not only in the ancient texts, but also the scientific experiments have discovered great potentiality in *kumbhaka*. It is the actual definition of *pranayama*. Inhalation and exhalation is a process but when you retain the breath, that is *pranayama*. Retention of breath is done at two points:

1. when you fill up your lungs and retain; and again,
2. when you empty your lungs and retain.

It has been found that both forms of retention, both the forms of *kumbhaka* are very important; they can completely rejuvenate the whole brain.

Ajna chakra is the storehouse of prana before it is supplied to the whole body. In order to develop the *Prana Shakti* there are certain practices known as *Prana Vidya*. *Prana Vidya*, the science of prana is a very ancient system known to our ancestors. Some people are born with excess prana and these people born with excess prana are in a position to transmit the prana to other people. But even if you are not able to transmit you prana to others, you can definitely awaken your own prana and conduct it to the required part of the body.

Whenever sickness occurs in the body, there is less prana. If you can conduct, can re-supply more prana to that affected part, then the healing, the cure becomes quicker. The practice is not very difficult. Those who are practicing *asana* and *pranayama*, should concentrate on *Pingala nadi*, they should breathe up and down. You can concentrate on the spinal cord, and you can follow the structure of *Pingala* while it is servicing every *chakra* and finally merging in *Ajna chakra*. In the same way you descend and ascend while you practice the *pranayama*. In order to practice this ascending and descending, you have to perfect *ujjayi pranayama*. If you can practice this *pranayama* about 40 times as I have explained, then you start from *Ajna chakra* to any part of the body you want to supply with prana.

If there is a problem with the fingers or the arm, you start with *Ajna chakra* either with the help of the breath or with the help of your mind you try to push your *prana* to that affected part of the body. You will find that the healing is taking place. Prana is not only the life, force; it is a very important healing force in the body with which even the greatest difficulties in the physical body can be overcome. Prana is a part of the universal prana. I am not talking about positive and

negative ions, please remember. Now I am talking about a metaphysical substance. This is called universal prana and of that universal prana, your prana is a part and parcel. So if you can unite yourself with the universal prana you can draw the required amount of prana wherever you need.

In order to tune yourself to this universal prana, it is very important that you should be able to reach a high state of meditation. When you are able to control the breath, the mind is also controlled. The awareness becomes one-pointed, and that one-pointed awareness is comprehended in the mid eyebrow centre, the point is seen as a light and this light grows more and more and bigger and bigger, so much so that it completely envelopes your consciousness and there is illumination all around you. This is the point when you are able to connect yourself with the universal *prana*. It is very difficult for everybody to attune himself to universal prana because our knowledge is very limited. Most of us only know about deep breathing. You think that if you breathe about 100 times, or 50 times or 20 times you get more and more *Shakti*. Of course we do get it, but we need a finer form of *Prana Shakti*. As I said, enrich the prana. If you can realize that throughout the body there is a *pranic* field known as *pranamayakosha*, then you must know how to tune this *pranamayakosha* with the universal *prana*. If you can awaken your *pranamayakosha* by proper *pranayama*, by proper fasting, by proper eating and by proper meditation on the mid eyebrow centre and when you are able to see that great enveloping light, then you become the medium of the universal prana. Then you can distribute the prana to those who are in short supply.

Hari Om Tat Sat

1982

September

Sri Swamiji then travelled to Italy and conducted a four-day Kriya Yoga course in Turin with Swami Anandananda. He continued on to Spain, England, France and Switzerland. He returned to Italy, lecturing at the Trieste Town Hall. A three-day Hatha Yoga shivir began in Yugoslavia under his direction. He then returned to Italy for a three-day shivir in Rimini and the inauguration of the yoga centre in Florence. Finally Sri Swamiji travelled to Greece, visiting Athens and Thessaloniki.

The first two lectures by Swami Satyananda Saraswati in Europe during 1982 were given in Barcelona, Spain, and form a self-contained presentation of both aspects of Tantra as a way to liberation and as a way of life. One aspect aims at liberation from life and the other aims at a satisfying and effective way of participation in life and society.

The first lecture is therefore appropriately entitled The Tantric Way of Liberation and begins by stating that mankind has reached a point in history where the individual finds himself in a dilemma, namely, he wants to live a rich worldly life but he also wants to live a spiritual life, and he feels that these are exclusive and he must make a choice. But Tantra asserts that one

should incorporate both in one. One should continue one's sensual life and one's spiritual experiments at one and the same time. Sri Swamiji points out that spiritual life will beautify the sensual life and also give meaning and value to sensual life. He elaborates on this theme in various illustrative themes throughout the lecture.

The second lecture is again appropriately entitled The Tantric Way of Life. It begins by pointing out that in addition to one's daily morning and evening sadhana one needs to reorganize one's life so as to enhance one's spiritual progress. This spiritually re-organized way is called the Tantric Way of Life and Sri Swamiji reveals the rational basis and nature of this way.

The Tantric Way of Liberation

Swami Satyananda Saraswati

Barcelona, Spain, March 1982

We live in the body, in matter, there is not doubt about it. We are also aware that we are being tossed hither and thither by the tempest of life. When from time to time we make an attempt to go into ourselves, we find that we are not allowed. The inner life is not far from us, it is just here, but we are like blind people unable to see the object though it may be very close to us.

Saints, saviors, and swamis have been telling us time and again about inner life, yet we do not accept what they say, because when we try to experience that inner life we find it incomprehensible. When we are on the outside, we like, see and understand the diversity of matter, finding that our mind is completely dissipated in these diversified elements of life. But when we try to collect the dissipated tendencies of the mind we find it almost impossible, when we try to concentrate our minds and visualize the inner life or being, we do not find anything except an idea. Looking into ourselves we find distractions, and looking outside we find dissipations. This is the tragedy in relation to the external life that we are living.

Now, where does man have to live? Will we have to accept the reality that we experience and look for a compromise with the dissipating tendencies of the mind with our limited experience? Thousands of

people try to make this compromise ultimately finding that they rest nowhere. Some people have been able to explore the recesses of the inner life, but they have found it difficult to accept material existence within the fold of spiritual philosophy. For thousands of years man has been trying to solve this spiritual and philosophical problem. Can outer life and inner experience be dealt with together? Experiments have been made whereby many people renounced external life, the sense objects and pleasures of life, but they too did not really succeed because renunciation of external life is no solution. Alternately, many people have indulged more into the sensualities of life and therefore, wanted to derive maximum bliss and pleasure. Ultimately, they came to realize that bliss could not be everlasting. So this is how the experiments in spiritual life have failed.

All over the world in the last few decades there has been an uprising of spiritual quest, with people everywhere trying to discover a way which would help in every situation of life. At this time the philosophy and vision of Tantra was exposed to humanity, and we began to realize that in order to experience the inner being, it is not necessary to have antagonism with external life. The inner being is experience, experience of everything that you come across. You can experience a flower or a human being, inner being is not just an idea, it is not what we call knowledge. If you dissolve the difference between external and internal experience then you come nearer to inner being.

The difference in the quality of experience of internal life and external life has to be dissolved. If I can see both here and there as well, that is called dissolving of difference and for this purpose you will have to develop the tool of experience.

If you have ears you can hear a musical sound and certainly to see an object you must have eyes, the tools of recognition. In the same way to have an inner experience you must have a tool to experience the mind. It is through the mind that you can experience something that is not material, but the problem is that the mind is so much dependent on the senses and absorbed in the idea of matter that it is not able to have an inner experience. You understand this very well I believe.

If I consider that only mind can see an object, if eyes do not perceive the object, accordingly mind is also unable to see the object. If your senses are paralyzed your mind is also paralyzed. But perception and cognition are inherent qualities of the mind, not of the senses. Do the eyes see? No, mind is the perceiver. Similarly, audition is a quality of mind and not the senses, the respective experiences of the senses are inherent, ingrained in the quality of the mind and not in the senses. By this we mean that we can see even if we have no eyes, because the mind is the seer, the hearer, smeller and the taster; senses are just the engines of communication, the transportation of the experience. This also means that if you can transport an experience directly to the mind then mind can experience it.

Let me give an example. You see a rose, then you can visualize the rose through and in the mind. Eyes have not seen the rose, but the knowledge of the rose is inherent and ingrained in the mind. However, you can also experience and visualize a rose even though you have never seen it; it is possible if you can increase the efficiency of the mind.

The efficiency of the mind is contraction and expansion, and expansion of mind is the first vision of

Tantra. It is a profound vision. There is a flower and you see it, smell it and experience touch. This is the normal quality of the mind, there is no rose yet we are able to see it, smell it and touch it; that is the expanded quality of the mind. When the mind is not dependent on the object of the senses, when the mind is capable of creating its own pleasure when the mind disconnects itself from the empirical senses and is able to connect itself to the universal, the inner experience becomes solid, consolidated, tangible and real. When the mind is able to transcend the boundaries that have been earmarked for it, then it is called expansion, in the expanded state of mind you have certain experiences similar to this living experience. Try closing your eyes sometime, develop a thought, feel the thought, imagine it, then materialize it, make it concrete thus dissolving the difference between external and internal experience.

There was a saint who was meditating, visualizing a beautiful deer which he had in his ashram. Throughout the vision he had such a vivid experience that when he came out of the experience and saw the living deer in front of him he could see no difference. Which of the two was real? For most people this is real and that is not, for me he said, that is real, this is a shadow.

You see me? If you go back home and meditate on me, maybe you will develop an expansion of mind whereby you can see me exactly as I am here. And we would say, that is the reality and this is a reflection, but first we must decide what reality is.

Objects perceived through the senses, are they reality? An experience which is conditioned, do you call this reality? An experience which is seen from time to time, is that reality? What is your definition of reality? A funny definition! A partially blind person looks at an

object which appears yellow, is that his real experience, is the object yellow or is his vision clouded? No! The real experience is not subjected to the senses because these five senses have their horrible limitations, that is why Tantra says you must try to have the real internal experience. When you have that real experience another event is taking place called liberation of energy.

Liberation of energy from matter

Within everybody there are two elements, one called matter and another called energy, Shiva and Shakti which interact with each other causing an external experience, because matter keeps energy activated. Energy is given the form of matter, so we can conceive matter and not energy; therefore, energy has to be liberated from matter. This liberation of Shakti takes place exactly at the point where you are having an inner experience; it is a profound revelation of Tantra.

The whole universe is Shakti in essence. Matter is not original, that which is ultimately ancient. Energy is ancient matter, matter did not come first. And this Shakti which is at the root of everything in the universe needs to be separated and released. Tantra accordingly came to this conclusion; try to expand your mind first, then energy will be liberated. You do not have to do anything else for the liberation of energy. How do we create fire? In the same way we liberate the energy.

But the real problem is how to expand the mind. Do you have to suppress the mind? Do you have to train the mind in such a way that it becomes totally virtuous? Do all puritans expand their minds, and therefore, does it mean that all people who are given to a life of the senses have no chance? What exactly adjusts the passions of life, are they not the mind states? That is one point

where Tantra is very clear and specific. Desires, passions and frustrations, you must go through them, you must experience them, there is no need to sublimate them. If you have no desires how can you sublimate them? If you have no passions, what are you going to sublimate? Tantra has accepted the totality of life, not one particular aspect. A child falters, later he becomes strong, he jumps and it is like a continuity of evolution.

Being aware of experience

Another important point has been clearly explained by Tantra. What you call ignorance, instinct, desires and passions are ways by which the mind tries to expand, and therefore, we should never try to interfere with the natural tendencies and expression of mind. Do not try to get rid of fear and guilt, because they are attracting the vision of reality. Guilt is an illusion and fear is unreal, they are an outcome of your interaction with your own desires. If you gladly accept your life, if you have respect for yourself and do not hate any element of your personality, if you do not kick yourself there will be no guilt, no fear, the past will be very clear.

Guilt and fear is an internal philosophical idea, it not only kills the psychological behavior of man, it even creates high blood pressure, diabetes and cancer. This has already been investigated. Tumor and cancer, depression and abnormal psychological behavior, high blood pressure and coronary illnesses are born out of the deep rooted guilt and fear we have. Guilt and fear are due to our misbehavior with ourselves, so that is why Tantra accords with the idea of total expression of life.

If you have a thought let it grow, if you have desires let them grow. If you have an experience allow it, do not block it, give total freedom to your mind, let it go to any

extent it can. If it wants to go to hell, let it. If it wants to go to paradise, let it. If it wants flowers and flowers and flowers, let it; if it wants enjoyment of every dimension, allow it. Can you imagine the efficiency of such a mind? A free mind is a powerful mind, a conditioned mind is a sick mind, a restricted mind is an empty mind. That is the contention of Tantra.

Spiritual and sensual life without distinction

The practical sadhana of Tantra is very simple: mantra, yantra, mandala and kriya. When you do these practices with such a free mind, the mind gets into a state of total expansion, and when mind goes into such a state of total expansion, it is then that the difference between inner life and external life ceases to exist. When you sit in your meditative posture, let the mind wander and you will find in due course of time that mantra and mind become one. This is an absolutely new concept that you have heard for the first time in the last five minutes, but Tantra has known this for thousands of years.

It is true that the practices of Tantra develops the consciousness of man, so the seminar you are in this morning will conduct important classes which I am sure will give you the knowledge of inner vision.

Mankind is passing through a very critical period and I am not talking about external things remember. When I say crisis I mean the internal one. He fights two opposite personalities within himself. On the one hand he wants to live this life, yet he wants the higher life also. He thinks he has to make a choice for one; either he has to be a sensual man or a spiritual man. Tantra says that is the wrong way of tackling life. Incorporate both in one; go ahead with your sensual life and your spiritual explorations. Spiritual life will beautify the sensual life; spiritual life will

give a meaning, a value to your sensual life. At the same time sensual life will give a very strong base for spiritual experience. It is not possible for me to tell you much clearer than this, but sensual life can be a base for spiritual experience. I know.

Therefore, you do not have to make a departure, to change anything, to have the distinction between the lower and higher, negative and positive, virtue and vice; let the senses be satisfied. Whoever has attended to the demands of their passions, who has experienced instinct and ignorance and accepts them, let him sit in the yoga posture, close his eyes and gradually develop the inner vision. Either through a symbol, a yantra, a mandala or through a sound, let him begin to see little by little, things becoming clearer and clearer. First it is an idea, then a feeling, then it is imagination, then an experience.

What is that experience, do you know? If somebody pricks a needle in your finger, what do you feel? Pain. What is the philosophy of the quality of that pain, what do you call it? Experience, you are experiencing pain. Five years later you remember the pain but do you experience it? No! You only remember it. However, if you do have that experience exactly the same as when the needle was pricked in your finger that is called the manifestation of experience. If you experience the prick of the needle in meditation, you have pain! That is called experience.

There is a distinction between knowledge and experience. Scholars write about God, that is intellectual speculation not experience. You have eaten chocolate have you not? Tell me the time and experience of one of the best chocolates you have had. You can define the experience, but you can not recall

it. If you can do it, you do not need another chocolate; you can be thoroughly satisfied without it. Similarly when you are a master of experience, every sensual experience can be made real and you can experience it exactly as you have in the past. Then when you need to have that experience, any experience about sensual things, you can make it real. My experience of sensual things is independent, and your experience is dependent. In order to have pleasure you need to have an object, but for me object is not necessary because pleasure is an experience, a quality of mind and not of the object. The experience which you get after seeing a lotus on a lake is a expression of the mind and not the lotus. Remember this very well, experience is the quality of the mind and not the quality of the object. If that is true, do you need an object, can you not have an independent experience? That is the hypothesis of Tantra. The pleasure derived through the medium of the senses can be independently had within yourself.

Now find out how many types of pleasures there are. Pleasure of being with a friend, of delicious food, pleasure of flowers and beauty, pleasure of aroma and fragrance, pleasure of comfortable life, house, car, etc., pleasure of good health, a lot of money and sexual experience, all that should become independent. The mind is the storehouse of all experiences; we can have the experiences within ourselves.

But why have independent experience? Why not have a flower and enjoy it, eat a large dish and enjoy it? That is the secret and I am not going to tell you about it. People must understand for themselves why they should make their minds independent. After all, if we are running after pleasures, why be independent? Just go into the sensualities of life, get

in touch with the objects and have a lot of objects. But the experience of pleasure is not the goal of Tantra, and yet you will have to accomplish it if you are to practice Tantra. Therefore, Tantra should not be interpreted as the science of independent sensuality.

Many people hereafter are going to say, "Let us practice Tantra, it is a very good idea!" The only serious person in spiritual life that I have ever seen is the person who practices Tantra. I have seen serious religious-minded people, but they are never serious. But I think the people who are truly and fundamentally acting sincerely and are most dedicated to the practice of Tantra, are very serious people. Please go along with the sensualities of your life, but have that experience without the senses, without the object, without even the mind itself, then come to me again and I will tell you the next stage of practice.

This experience is not the ultimate.

Mind is infinite and it can be stretched. You can make anything in the mind – wisdom, crime, religion, vice, virtue, everything in the productive mind. If mind is that productive why not produce something more powerful? Let us see how far we can go with the mind, that mind which can give you a slap and put you down, the mind that can betray you – cheat you, and delude you. The same mind can flash a torch light in front of you and then you can see the realities of life, creations behind creations, walls behind walls. This is not the ultimate, this experience which we are having is not the ultimate, but is a very limited experience. This is as limited as when you have experience in your dreams, you know this is not an absolute experience. You should try to strive for absolute experience which is everlasting and has no

boundaries. When you close your eyes you should be able to see inside, you should be able to see outside.

Tantra means expansion of mind and liberation of Shakti. Tantra is a combination of two ideas. *Tan* meaning stretch, *tra* means liberation; mind can be expanded and energy can be liberated, scientists have done it in relation to matter. Yogis must practice it in relation to mind. Expand matter, there is the energy. Scientists are yogis of matter, and yogis are scientists of the mind. If matter that has exploded allows

energy to be let out, then mind can be expanded and energy brought out. That Shakti is an experience which Hindus have been talking about for the last few thousand years. They have been talking about Shakti in various terms, what you call energy they call Shakti. The interacting realities called Shiva and Shakti should be separated and the science through which you separate Shiva and Shakti is yoga. Yoga is practical, Tantra is the theory.

Hari Om Tat Sat



The Tantric Way of Life

Swami Satyananda Saraswati

Barcelona, Spain, March 29, 1982

Hari Om Tat Sat

*The purpose of human life is to experience
the Divine, or the Higher Being.*

Everybody has given his own idea on this objective, some say it is God realization, others say samadhi. But we have to come to one conclusion and that is that the purpose of human life is to evolve in the realm of awareness. We should be able to realize something beyond matter and the mind.

Conceptions and convictions through the mind and the senses cannot be ultimate. Waking, dreaming and sleeping cannot be the only stages of human consciousness. Even as the primitive mind and the animal mind evolved in the course of thousands of years; in the same way this state of mind must also be evolved. The truth of experience must change.

Efficient mind is the tool of experience

In this incarnation it is the mind which is the tool of experience. But this tool is very inefficient and that is why *sadhanas*, spiritual practices must be undertaken to make it more efficient for experience. Even so those people who involve themselves in yoga or Tantra or any religious practice for one or two hours in the morning and evening, still have difficulties with this tool of experience. Even as you put water on the stove

to make it hot, when you remove it, it becomes cold again. In the same way, when we expose the mind to spiritual practices it is perfectly calm and tranquil, yet the moment it is directed from spiritual practices, it is the same rotten mind.

There is a stage when your consciousness is not stabilized. After your consciousness, your mind is stabilized and well established, it becomes steady, constant and continuous. But that is not the case within the body. Then what has to be done? Just because the mind which is the tool of experience, changes after spiritual practice, it does not mean that you should practice *sadhana* the whole day.

Therefore, thought must be given to the quality of life. You must be aware. You must think really earnestly about the kind of philosophy you should maintain. If your life is in chaos, then your mind will be scattered and dissipated. If life is aimless, it affects the mind. If you live the life without any awareness it will deteriorate in quality.

So we come to one conclusion. In addition to the *sadhanas* that we practice in the morning and evening, let us try to organize our life. This should be relevant to your spiritual progress, and this way of life is known as the Tantric way of life.

Now, you know there are so many ways of living. The materialistic way, the religious way, the yogic way, the careless way or the Tantric way of living, etc.. We live our life in a particular manner.

What do I mean by living life? I am referring to your interaction with the things and people about you and your relationship with the purpose and the thoughts within you. I am talking about your reactions and reactions to persons and events in life and to your own

self. Are you examining the quality of your awareness, about yourself and your awareness, about the things and persons around you? What is your assessment about yourself and our assessment about things and persons and actions? These factors will decide the quality of life you are leading or are going to lead.

A nationalist has his own philosophy. He has definite actions and interactions, a definite assessment about the life. A religious man or a yogic man has his own interactions, reactions and assessments, and a Tantric has his own also.

Materialistic vision of life brings about depression and nervous breakdowns

A materialist has his own vision. For him everything is a tool of enjoyment, and whatever he can experience through the senses, the mind is ultimate. There is nothing beyond that, pleasure is my goal. I do not go beyond that, I do not care whether this is right or wrong. I do not care if these pleasures culminate in pain and agony, and I am not prepared to analyze the quality of pleasure, whether it is senselessness or selfishness. I do not want to know. Whether this is to your advantage or not I do not care. For me, the materialistic experience is ultimate and there is nothing beyond that. Whether I go to a religious place, a night club or a bar, I know I am seeking the pleasures of the mind and the senses.

This is the materialistic way of life and it is very, very pleasant in the beginning. He does not even think that there can be anything else beyond this. But there comes a time when the senses and the mind refuse to produce the same sensation and you begin the diminishing quality of pleasant experience. The diminishing quality of pleasant experience is called depression.

Ten years ago I used to get so much pleasure from this particular act, now the experience has become bland. What has happened to me? Then, personality problems get into you and you think perhaps the object can give you no more pleasure because it is the fault of that object, place or person which isn't giving the same experience again and again. So you go on experimenting with new objects of pleasure, which ultimately leaves you totally broken and exhausted. That is called nervous breakdown. That is called pessimism. Well, psychologists will tell you more about it, I do not have to tell you that.

Consider the religious or the yogic way of life. It is a life with discipline, but there again disciplines are sometimes too hard for an ordinary person to adopt.

Ideal behavior from everyone could bring about a beautiful world

Principles of purity in religion, and principles of discipline in yoga are beautiful. What a nice world it would be if that could happen with everyone. Everybody speaks the truth, nobody hurts anyone, everybody is a celibate. All women are my mother or sisters; purity internal, purity external. Do not get angry; if somebody slaps you on the right cheek, give him the left cheek; if somebody kicks you, you kiss his feet; if somebody is harming you, you try to think that he is God, sent to purify your heart. If anybody come to your door, you give him anything in charity, not caring who he is. Be good, do good; be kind, be compassionate; bear insult, bear injuries. Wonderful! If only the world could be like this. But it can never happen.

Infirmity of will, man's biggest problem to higher experience

I am not criticizing yoga and religious mindedness. We have been expecting too much from you people.

Man is paralyzed and you are asking him to join a football league. Man is suffering from the infirmity of his powers. He is so weak. He is very weak. He knows that by smoking he is going to get cancer. Every time he thinks of this he is afraid, so he smokes, but still no cancer. After he extinguishes a cigarette, he says, "Never again!", then three minutes later he lights up.

This is called infirmity of willpower. Our willpower is paralyzed. We know that alcohol attacks the liver and causes cirrhosis. Thousands of people die every year, every month of cirrhosis of the liver; it is one of the most widespread diseases in the world. And all that we consider is when the stomach is full. So these are simple examples. With these weak men what are you expecting? And that is why men have become hypocrites. Hypocrisy is an outcome of expectation of discipline from a weak person.

If I try to tell you not to tell lies, but you can not help telling lies even though you try, you finish up with a double personality. That is called hypocrisy. Therefore, you find among yoga minded people and religious minded people the largest numbers of hypocrites. Maybe I am one of them. But I am not alone. You are all with me. We are all hypocrites. No!, it is not our fault. If I am a hypocrite it is not my fault. It is the fault of the philosophy which expected too much from me.

Tantra as a balancing force

Here, Tantra comes as a balancing force. Tantric way of life believes in the sublimation of every form of human experience. If you eat meat, it is alright. If you drink wine, it is alright. If you are indulging in the sex act, it is alright; everybody does it. What is the fun of criticizing it? Who are you criticizing, your own faith, your own personality, your own judgments?

What is sublimation? Use for a noble purpose. If you have a knife, you can kill me or you can operate on me as a surgeon. You can also cut an apple to give to a sick person. The knife is not bad. Using a knife, a surgeon gives you life; with a knife you prepare vegetables and salad. With that same knife you can go and kill someone.

Every tool and every possibility that you have in life should be nobly used. Therefore, in the Tantric way of life there is no exclusive approach to man's ethics and morality.

If you are living in Barcelona and have to go to London, you do not go to Geneva. You start from Barcelona. If a person is living in Geneva, he does not have to go to Barcelona to reach London. Everybody is either in Geneva, or Barcelona or in Moscow. Everybody is standing at a particular stage of evolution.. For that is not necessary that you have to come to my position. You have to start from wherever you are. This is the first hypothesis of Tantric way of life.

If you want to realize higher life, be truthful. That is religious and yogic life. In Tantric way of life it is never said. If you always tell too many lies, it does not matter; do not worry about it. You will start doing kind things spontaneously, everything will become crystallized.

What is crystallization? In elementary science you learn to put a crystal in a situation and watch all the other things around come closer, getting added to that crystal. You just have to fix one point. You have to experience the inner being, that is all. What is that inner being? You do not have to know it. What preparations are to be made? You do not have to know that either. In

the course of time the necessary changes will take place; because that experience is beyond the boundaries of ethics, morality, society and politics. Whether you are a Brahmin or a Christian, whether you are married or not married, whether you are young or old, whether you are healthy physically or unhealthy physically, whether you are a rich man or a poor man, whether you have one wife or many wives, it makes no difference. Outer life and inner life are two completely different things. When you begin to transcend the inner experiences, plane by plane, dimension by dimension, you do not go with your worldly qualities; your brahmanical or Christian or catholic personality does not follow you there. Your sannyas personality or householder personality will not go there. That experience has no such distinctions. There is no distinction of I or you, or man or woman and therefore, the Tantric way of life is suited to everybody.

Accept yourself as what you are

First of all, please do not say that you are a bad person. Do not even say that you are a good person. Just say that you are what you are. Do not say that you are a sinner, and do not say that you are not a sinner. I am what I am. I do not know what I am. I am a wretched man. I have evil habits. I like this and I like that, my mind is jumping all the time. My mind is like a monkey, bitten by a scorpion and has gulped one bottle of scotch. That is my mind. All the time I have passions and passions and passions. I am ambitious, I want money, How can I have the inner experience? No!, I can not have it.

Tantrics never think like this. He will say, "I am a drunkard". "I am suffering from sexual addiction" This is a play, a drama. I am running after the pleasures of

life and money, etc. All this is a dream. He is not at all affected. He does not allow his personality to be sullied by these rubbish thoughts. And when he drinks he sits in padmasana and chants Om, Om, Om,..., for one whole hour, and feels no pain anywhere. When he eats meat, the flesh of animals, following an animal instinct, and when he is interacting with his female or male partner, and the pleasure he is deriving from them, he establishes his awareness there. How can you say that this experience is a lower experience?

If this is an inferior experience then what is the superior experience? Emotional experience at a lower level is passion. Emotional experience at a higher level is devotion. Passion and devotion are manifestations of the same raw material.

Conclusion: amplify the inner experience

I must now conclude my talk. Have respect for yourself. But do not be satisfied with your inner experience. Inner experience must be amplified. Develop a thought. Intensify feelings. Imagine it and it becomes very clear. Visualize it, enlighten it by thought.

Someone may even have a living experience. What is a living experience? This is a living experience, but this experience depends on the senses and the mind. You can have the same experience without the mind and the senses. You can see with eyes. You can hear without ears. You can walk without feet. You can talk without a tongue. You can love without a body. You can enjoy without interaction or reaction. That is the Tantric view of life. Sense the whole of life as one unit. Do not go to the philosophy of exclusiveness. Carry your passions with you. Carry your ambitions and frailties with you. Let them follow you like demons or monsters that follow you.

If they are monsters, they are. If they are poisons, they are. Let them follow you. Tell them to come on, passions follow me. Ambitions, follow me. Desires ,follow me. Frustration, follow me. Cruelty, follow me. All the dogs and donkeys and cattle come on and follow me. I am running, I am heading towards inner experience. They will say, "Master, please wait for us."

You could find one thing I know, that after a certain level of experience, when you look back, you do not find any of them. You will wonder what has happened to these devils, and *rakshasas* and demons. I found that this host of devils and demons were coming behind me, but now I do not see any of them anymore.

Who are these fellows? Beautiful faces, lovely nose, brilliant eyes and having beautiful colors and nice necklaces. He was cruelty, he was horrible, he had such projecting teeth, but now he is so beautiful. This is how the transformation of instinct into divine virtue takes place on its own. You change the level of your experience, and everything becomes different.

Anyway, it may be difficult for you to accept this Tantric way of life. There may be many philosophies opposed to it. There are many sectarian philosophies that reject it, or maybe you will not accept it. I do not care. I have not come here to be accepted. I have only come here to tell you what I think is the truth, and that truth from one point of view. I know that I can get out of this mind. I know that I can change the quality and the dimension of experience. I like to see the inner colors. I like to see the flowers blooming within myself. I like to interact with you but I do not want the sensory experience. I want to experience everybody in Sahasrara chakra. Pain here, pleasure here.

Hari Om Tat Sat

The second series of lectures was given in London, England, in a period of three days from 5 to 7 April, 1982.

The first lecture of the series is on Kriya Yoga and Sri Swamiji approaches the topic by differentiating the two major ways of controlling the mind. One is to control the mind by the mind as proposed in Raja Yoga and the other is to control the prana which is intimately connected to the mind and therefore leads to control of the mind while bypassing the need to control the mind by the will, the latter being a component of the mind itself. He discusses Vipareeta Karani Kriya, Cakra Anusandhana Kriya, Vajroli and Sahajoli Mudras in some detail. He closes by emphasizing the importance of direct spiritual experience obtained through sadhana rather than just knowledge obtained through reading and study to firmly establish the sadhaka in the Tantric way of yoga and life.

The second lecture of the series is on Tantra and Kundalini in which Sri Swamiji briefly clarifies the main aspects of both and then he carefully explains what he means by an authentic "Living Experience" which is essential to the awakening of kundalini.

The third lecture of the series is a Message to Yoga Teachers which begins by calling their attention to the new role they will have to play in the rapidly changing society. Yoga has been accepted as a science of healing therapy for physical healthy and mental balance, but due to increasing worldwide demand we will have to understand, explain and teach yoga as



a method for effectively transforming human personality for the better. To do this teachers will have to obtain knowledge of the human personality and they should know how to deal with the complexes, archetypes and samskaras at the basis of human personality and which are the causes of what Sri Swamiji calls general and world-wide "mental disability". They will additionally have to continually and systematically study Tantra and yoga with regard to the methods for expanding the mind and liberating the energy for achieving this transformation of human personality.

The fourth lecture of the series is on Sannyasa and Karma Sannyasa and Sri Swamiji begins with an account of why the ancients established the order of sannyasa to allow an individual freedom from all social obligations in order to make the transition to spiritual life easier. Because not everyone is able to withdraw from all social obligations and still has to respond to the most important and necessary ones concerning family out of duty, they established a preparatory stage known as Karma Sannyasa, allowing freedom from social obligations of lesser importance. Sri Swamiji then gives a deep and spiritually relevant characterization of both and their relationship to each other.

Last in this series from London is Sri Swamiji's brief closing talk in which he invites everyone to come to Ganga Darshan, the newly convened ashram in Munger for an informal meeting of all associated with the Bihar School of Yoga. It is included for historical interest.

Kriya Yoga

Swami Satyananda Saraswati

London, England, 5 April 1982

Hari Om Tat Sat

Kriya Yoga is now known all over the world. It forms a spiritual practice derived from the Tantric tradition and it is intended for all those who find it extremely difficult to tackle the mind.

Raja Yoga is a system in which you control the mind by the mind. Hatha Yoga is a system in which you control the prana and thereby you control the mind.

Mind, that is the *chitta*, and the prana both are interacting with each other. When the mind becomes turbulent, that disturbs the level of prana. In the same way, if the pranas are disturbed the mind is also disturbed.

We find that it is easier to control the prana and thereby to control the mind. There are a lot of difficulties in the way of controlling the mind. First of all there is much dissipation in the mind and it is difficult to handle. The mind that controls the modifications is too infirm and weak. So when we are trying to control the tendencies of the mind there occurs a split in the mind. The split becomes greater and greater sometimes in some people and that creates some sort of mental problem. Therefore, it was necessary to design a system of spiritual practice in which you do not have to come into confrontation with the mind. When you try to transcend the mind, at one particular point you lose total control. That is not so when you are trying to control the prana.



It is therefore, the system of Kriya Yoga was designed in composition with pranayama, bandhas and mudras. There are seventeen major practices that constitute the sadhana of Kriya Yoga. Out of these seventeen practices, twelve can be practiced by anyone without having to deal with the mind. You go to any religious practice, any religion, the first thing they tell you is to control the mind and it is so easy to say it. But when you really go in to try to control the mind you find a lot of difficulties.

Kriya Yoga is the only system where they do not say "Control the mind." They say "Do it". You may practice Raja Yoga, you say control the mind first, do good and be good. You may practice Bhakti Yoga, Karma, Jnana Yoga or any sadhana pertaining to Christianity, Hinduism, Buddhism and the first thing they are going to ask you is to be good and control the mind.

In Kriya Yoga the first thing they say is "Do it", and therefore, the practices are known as Kriya Yoga. *Kriya* means practice. *Kriya Yoga* means the yoga of merely practice, kriya, movement.

The exponents of Kriya Yoga knew the subtle workings of this body mechanism and they came to the conclusion that without even having to fight with the mind, you can bring about desired change in the structure of human consciousness; by adjusting the waves of the brain, hormones, endocrinal secretions and the chemical and biochemical structure of the body. They had also the knowledge of the secret processes that are still dormant in our system. They knew very well that in this physical body there is a secretion known as ambrosia, nectar, Amrit. That is the first practice in Kriya Yoga.

In *Hatha Yoga Pradipika* and other texts of Hatha Yoga it is clearly stated, "The moon secretes the nectar, the sun consumes it and the Yogi falls down." These statements are made in all major Hatha Yoga texts. In Kriya Yoga therefore, they say, "when the nectar is secreted from a higher centre and is being absorbed and assimilated in the body, it has to be reversed." Bring it back. The centre is in Bindu Visargha according to Kundalini Yoga and Kriya Yoga. It is not a chakra. Ajna chakra? It is not Ajna chakra. Sahasrara chakra? It is not Sahasrara chakra.

Bindu Visargha is a centre at the junction of the two brain hemispheres where the ancient Hindu people had a tuft of hair. In yoga it was known as *Shikha* which means flame not tuft of hair. It was also known as *Choti*, the top of the mountain, it has two names.

It is just at the spot of the cranial passage, I have made some studies about it. I was working in association with a Parsi doctor. He was working on glaucoma, using animals like rats, rabbits, monkeys etc. He injected a particular poison trying to create an effect in the cranial passage where there is a small amount of liquid which drips down; of course not on human beings. He was injecting the poison and he was trying to create an effect on the cranial passage. In that cranial passage there is a little amount of liquid and that liquid gradually drips down and that is why that center is known as Bindu Visargha. *Bindu* means drop; *Visargha* means dripping so that is why the centre is called Bindu Visargha. How does it happen?

In Hatha Yoga the most well known mudra is known as khechari mudra. Khechari mudra is practiced in a Hatha Yoga manner and also in the Tantric way. The Hatha Yogic people cut the root of the tongue

and elongate it until the tongue becomes so flexible and elastic that it enters into the upper part of the epiglottis. That is the area between the upper nasal point down to the throat, it is something like a hollow passage. Through this elongated elastic tongue, they stimulate the glands that are situated in that area. And these glands indirectly send the messages to the higher centers in the brain and stimulate this nectarine fluid and then it begins to flow. In the writings of some the saints in the west also they make reference to ambrosia, to nectar. In yoga it is known as Amrit. *A* means no. *Rit* means death. *Amrit* means no death which means immortality.

When this fluid begins to flow into the body and the body assimilates it, then you develop a quality of feeling. Gradually, the senses, the sense impression, the sense experiences are influenced. Let me give you an example. Not to recommend it but to give an example. When you take ganja, bhang or hashish, what happens? Consciousness alters. This change which is taking place in the realm of consciousness is due to the chemical effect which may be good or which may be bad. Some people think it is bad. Some think no, it is necessary.

Ernest spiritual aspirants have found it ultimately hard to deal with the mind. I am not talking about Buddha or Christ because their real hardships have never been told to us. They have been equated with Godhood and therefore what difficulties they faced, what hardships they faced in their spiritual life have never been told to us. But I am talking about other people. They found that in the long run it is no use wasting the precious time and the mental energy by fighting with that part of the personality which you are.

There is no use tearing yourself to pieces by your own hands. Who is this mind that controls and who is the mind that is dissipated?

What exactly are we doing now? We are splitting ourselves by trying to control the mind. Each and every thought, desire, passion is created by you, is it not? So, in trying to curtail each and every passion and desire what exactly are you doing? Are you hating yourself? Yes. Are you fighting with yourself? Yes. Are you rejecting yourself? Yes.

If this is what you are going to do, God only knows in which mental hospital you are going to end up. This was known by the great sages and saints, especially in India. Because in India for thousands of years, discoveries after discoveries, genuine and false both I tell you, have been made for one purpose – to know thyself, to know the man behind the man, to transcend the limited stages of consciousness, to transcend the relative planes of existence and experience that which is permanent. So many practices were discovered, Karma Yoga, Raja Yoga, Laya Yoga, Bhakti Yoga and many yogas which you may not know.

When this nectar gets into your system, the state of your consciousness alters. When this state of the mind happens, the mind becomes quiet and tranquil. Half the way you go and then you start to experience.

This is the trick, the technique employed all throughout Kriya Yoga. This is the first practice called Vipareeta Karani Mudra. *Vipareeta Karani* means reversing the process of the nectar. This nectar again is responsible for the lower and gross experience. The sensual experiences related to pain and happiness, experiences related to sexual interaction and the bliss is a lower experience on account of the intermingling

of this fluid in the body. But when it is reversed and not allowed to be mixed in the lower areas of the body, then the experience never takes place at a lower level.

Take a pin and prick yourself and see what you feel. You feel pain at the point where it is pricked. The pain that is experienced is at the point of the prick but it really takes place in the mind. The pain is taking place here in the mind but you feel it at the gross level. There are two levels of the same experience, the brain (higher level) or body (lower level). Bliss can be experienced on the physical level as most of us do or it can be experienced at a higher level. But how to do it? Consciousness is so gross. We are so body orientated, sense orientated that even though the experience is taking place in the higher centre we are experiencing that at a lower realm.

Every experience which we undergo may be sensual, physical, emotional, mental or spiritual. The centre of the experience is not in the body, but we feel it there. In order to experience anything beyond this gross point at a higher realm, it is necessary to alter the structure of consciousness.

Then there is another practice in Kriya Yoga known as Chakra Anusandhana. *Chakra* means plexus, *Anusandhana* means searching, discovering, trying to locate. Trying to put your finger at the point is called. Anusandhana.

How do you do it? Imagine first in your mind the place of a chakra. You have the direct centers and the contact centers, e.g. Manipura chakra where is it? It is in the spine but how to concentrate there? Not everyone can do this so there is a contact center that is the navel. For Anahata the contact centre is in the sternum. For Vishuddhi the contact centre is in the throat. For Ajna

chakra the contact centre is in the mid eyebrow centre. The eyebrow center is not Ajna chakra, just the contact center.

Except for Muladhara chakra and Bindu Visargha every chakra has a contact centre. Every light has a switch as you know. In the same way every chakra has a switch let us say for the time being. You cannot locate the chakra directly. You have to imagine it. So instead of imagination, you concentrate on the contact centers. By concentrating on the contact centers the effect created will be communicated, will be transferred to the actual chakra. What happens? After some time when you are concentrating on the chakra you will have mild experiences, called psychic experiences. They are also known as spiritual experiences. These mild psychic and spiritual experiences help you to alter the state of your consciousness. Most of you have some idea about it. Even if your mind is running at a great speed and suddenly you have a psychic experience, then the mind drops at once. You feel total composure, absolute tranquility; sometimes you feel that even the body has become totally steady.

Therefore, many aspirants who have their own Guru mantra, who have received their mantra from guru, after they have practiced this for some period of time with success, then they superimpose the mantra thought, the mantra idea on the respective chakra. They practice the mantra according to the petals that the chakras have. Muladhara has four petals, so on each petal you can just think 'Om Namah Shivaya' etc. Then do Swadhisthana with six and so on. Then repeat again and again. Thereby you are trying to concentrate directly on the chakra. If you are not succeeding in having an imagination or vision of the chakra clearly,

maybe you are not able to locate the chakra. You want to concentrate also on the contact points. This may not help very much but surely sometimes while you are practicing your mantra or your thought process on the contact centre as well as the chakra, there might be some sort of awakening in one of the chakras. It is not necessary and also not possible that all the chakras will have mild awakening. In relation to our evolution to which every human being is subjected, the kundalini or the awakening of the chakra may be at different levels. In different incarnations where we have practiced many *sadhanas*, many spiritual practices, the chakras are already in a state of awakening. Maybe your Anahata is not but your eyebrow centre maybe very sensitive, you just think about it and you start the spiritual experiences.

In some cases, the solar plexus Manipura chakra is sensitive. It is highly developed and you just think of the Manipura chakra contact centre and just say your mantra with each petal (ten petals) if you cannot, just think of the centre and in a few minutes you begin to feel that you are now floating, you have some light experiences. By developing the psychic and spiritual experiences you are altering the quality of the mind which is sensuous which is gross.

Then you go to sound. Nada. Sound also has a very great effect on mind, as well as on prana. The effect of sound has been accepted in Kriya Yoga, in Tantra and in Nada Yoga as well as in Bhakti Yoga. You chant Ommmm.

Chanting of Om; I am not talking about God, please. I am not talking about or against God. This is a different topic altogether. When I am chanting Om you may equate it with the divine sounds. No! Om. It has been

seen, I have made certain studies about it Om can be chanted in different ways either short O, long M or long O, short M or equal length, fifty-fifty. A researcher in Barcelona at a University Medical School, has shown that while chanting this mantra OM the brain waves alter from Beta to Alpha and that brings about a change in the quality of the brain waves. While you are chanting O it is the Beta waves. When you are chanting M it is the Alpha waves. I do not remember his name but I call him Patanjali.

This Om chanting about which I am not going to speak further, is so important in Kriya Yoga, it is a special way of practicing it. They say, take the breath in and go Ommmmmmmm. It is as if you are delivering the beta waves as a shock and then the alpha waves very gradually and the phenomenon has been seen. I hope to bring out some positive results from the research. Then it is not necessary to tell you all about Kriya Yoga, you have to prepare yourself for it.

Another important point concerns the effect of mulabandha, uddiyana, shambhavi, khechari? They are all practiced in Kriya Yoga especially mahamudra and mahabedha mudra, which are considered to be the most important and powerful kriyas in Kriya Yoga. Mahamudra, mahabedha mudra, they call them the life of Kriya. It is the prana. Without mahamudra, without mahabedha mudra, Kriya Yoga is incomplete; and if you just practice mahamudra and mahabedha mudra, and you do not do any of the other kriyas, well, it does not matter much

In these kriyas, they always say about uddiyanabandha, that it is contracting the abdomen; mulbandha, it is contracting the perineum; khechari mudra, that it is inserting the tongue against the

upper palate and beyond; shavmbhavi mudra, that it is centralizing the pupils in the eyebrow center and nasikaghra drishtri, that is the concentration on the tip of the nose. These five things you practice without trying to concentrate your mind and you will see the effect. Uddiyanabandha itself is enough because when you draw in the abdomen and contract, you are actually practicing sahajoli and vajroli mudras. These are the two Tantric kriyas which practically, no teachers know.

Vajroli has got to do with the two nadis that flow on the two sides and they feed the scrotum and they are responsible for the production of sperm. It is called Vajroli and there are two types of Vajroli. One type is by contracting the whole complex of vajranadi; the vajranadi feeds the scrotum. It is responsible for ejaculation or control of ejaculation. If you control Vajroli, you control ejaculation. If you control Vajroli you can control the production of sperm and if the sperms are not produced, nothing happens. Nothing happens and this has also been tested because many scientists around the world are now studying the possible effects of some of these kriyas that we are talking about in Tantra on the production of sperm and ovum. If the sperm and the ovum are controlled then you control certain energy material within you. Sperm and Ovum are not just a simple life, they are emissions of the energy and that is why there is a great emphasis on *brahmacharya* what you call celibacy in many spiritual traditions.

In Raja Yoga celibacy is called brahmacharya. What is brahmacharya, not talking to women, not thinking about women? That is not brahmacharya. You stop the production of the energy, the subtle energy, the shukshma energy, the higher energy which transforms

itself and gradually gets into the frame of the sperm or the ovum.

That is the life from which I am born, Buddha was born, Einstein was born, George Bernard Shaw was born, and from which rascals are also born. This life system, this life material which is capable of creating one life out of one cell and one drop contains two and a half maybe three billion cells; capable of producing the whole world in one second. Three billion people in just one second from just one drop. How can you say it is not important? How can you say it is just amino acid, and salt sodium and water and all that. It is life but you can not see. That is stopped by uddiyanabandha and by sahajoli. Sahajoli is meant for women. That has got to do with the ovaries, fallopian tubes and the uterus in general. We call it the genital-ovarian system; that is sahajoli. For the male, genital-urinary system we call it Vajroli. Sahajoli is the genital-ovarian system for the women, Vajroli. for the men, Vajroli is also practiced in a different way but it is not necessary for me to tell you now. You will have to come to Munger and I will teach you if you want it. That is Vajroli.

Now it is important to know that many people cannot practice Vajroli at any time. At 36, 45, 58 I cannot teach you Vajroli, if I teach you Vajroli it may get septic somewhere. So therefore in Tantra there is a handy method of accomplishing the same effect, of creating the same effect which you accomplish through actual Vajroli and Sahajoli, which is a special practice, by contracting the abdomen, and practicing mulabandha. Mulabandha is not merely contracting the anus muscles. No! Mulabandha is a short name for Muladhara Chakra Bandha. Mula is the short for Muladhara. *Bandha* means locking. Mulabandha

means locking, contracting, closing the Muladhara chakra center.

When you are practicing mulabandha you are not contracting the sphincter muscles, that does happen but it should not happen. Many times when you practice mulabandha you are not only contracting the perineum, you are also contracting urinary muscles because you do not have the capacity of individual control of one of the organs because your concentration is not that efficient and your concentration is not that intense. When you concentrate on Muladhara chakra, then you contract it. Nothing should happen to the rectum, nothing should happen to the urinary muscles, only Muladhara chakra and when that happens the little gland which I was talking about earlier, that also gets contracted. That is the physiotherapy on Muladhara chakra. Contract and expand, contract and expand, that will create heat in it, a motion in it and after that you begin to get visions, feelings, experience of heat and cold in the body, you begin to hear the sounds and you can practice Nada Yoga.

Do you know anything about Nada Yoga, the inner sounds? The sounds of the flute, drum, birds, storm, thunder and there are many other sounds that have been told about. That is the heavenly sound, that is the inner sound that is the transcendental sound as has been taught in Nada Yoga. These sounds do not indicate that you have realized the highest. No. When you hear these non empirical sounds then it means that your consciousness or your mind has already altered. The change or the transformation has already taken place. Unless there is a change in the quality and structure and the level of consciousness you cannot hear that sound, you cannot see forms with

eyes closed, you cannot hear sounds without sounds actually being produced.

When this transformation happens you just have to close your eyes and you do not have to fight with the mind anymore. If you want to concentrate on Muladhara, there it is. If you want to concentrate on the brumadhya, there it is. What after all is the mind? Is mind a psychological stuff? Sometimes if I think about it in relation to the theory and the philosophy of Hatha Yoga, I think it is not psychological. The psychological structure of the mind is a product of the biological process. That is why these Hatha Yogis and Tantrics are able to do so many things. You can say, or call all problems psychological which has become almost an obsession of the people of our age. If you have it, it is psychological. Why not biological? If you have some pain, it is psychological. If you hate someone it is psychological. If you love some one it is psychological. No, it is not true.

Mind is a subtle expression of the gross elements of nature or prakriti at two different levels. Energy at one level is energy and at the other level it is matter. As you convert matter into energy in the same way you convert the gross functions of life into subtle functions, that is, psychological functions in the mind and then you convert and transform these subtle levels of energy, *Atma*, the Self. Body, mind and soul are not three different entities they are the continuity of the same process, resistance at three different levels. That is how you have to understand it.

You can go to the mind by way of matter and you can reach matter by the mind. That is what Kriya Yoga tells. In Raja Yoga you are approaching mind through the mind, in Kriya Yoga you are approaching the mind through the doorway. In one of the Upanishads it is

said, "When prana is disturbed, mind is also disturbed and vice versa. And when you can control the prana you can control the mind and vice versa." Because they are interlinked, they are not different. They are the different manifestations of the same prakriti, the same stuff of nature.

In the practices of Kriya Yoga there is no emphasis on steady posture, no emphasis on the closing of the eyes. If you can close your eyes, do it, otherwise do not do it. If you can sit for ten minutes fine but if you want to change your asana do it. But if I change my posture every five minutes, how am I going to get into concentration? The guru say, "What concentration, what for?"

Is it possible to go beyond the mind without touching the mind? Is it necessary that you have to keep on fighting with your mind throughout life and say let me go my brother, I want to go? No, just bypass it. Just bypass it and in this age we will have to do it. I am not talking about the eighteenth century or the seventeenth century; I do not know what happened then. I know at that time a man was able to walk four miles in an hour and now I am able to go six hundred miles in one hour. There is a change and if I had to tell you something in London from India, my god, it would never happen. In 10 minutes I can tell you what to do now. With this present state of things, the passions, desires, ambitions, frustrations and mental dissipation have become so numerous you cannot possibly make a catalogue of them.

Our brain is nothing but excitement, always thinking, thinking and thinking. With this state of mind if you apply this same type of sadhana, namely sitting down in padmasana, closing the eyes, if a thought comes

suppress it, another thought comes up, you suppress it and third one comes up etc. After one year is finished and you go to another village to another guru and say guruji I learned from Swami Satyananda but it did not work. He says, "Ok, I will give you mantra." And for one more year you jump on the bandwagon. This is how the whole life is spent jumping from guru to guru, from mantra to mantra, from sadhana to sadhana and at the fag end of life the Hindu will say, my Gita and Upanishad are better, and the Christian will say, the Bible and the church are better. At the fag end of life you are completely disturbed, completely frustrated, having had nothing of the spiritual vision. You know a lot of what people have written in the books but did not have an experience.

I will tell you briefly before I close that it is very important for each and everyone to have an experience. Where there is no experience that is no life. You should be able to experience, in the absence of that experienter. When the I is dead, when the I is no more and time and space and objects are completely withdrawn; anything, a divine form, a bodily form, a guru or a flower or a woman or a man must jump in front of you, in absolute three dimensions. There he is and there she is. This one glimpse is enough to justify our existence. It is not important how much you know, whether you know this Laya Yoga, and Hatha Yoga and Raja Yoga and Bhakti Yoga and this yoga and that yoga. That way you can be an edition of an encyclopedia.

I will recount a dialogue from the Upanidhads, "Once sage Narada went to the creator Brahma and wanted to have initiation from him. Brahma, the creator said come tomorrow. The next day Narada came to

Brahma he took a lot of books. Brahma said, "What are all these for?" He said, "Sir, so you may know what all I have read, and how much I know." Brahma said, "Narada, you are a foolish man, there are two types of knowledge one is the empirical knowledge, history, geography, mathematics, astrology, astronomy, chemistry, biology but it is empirical knowledge. And the other is called transcendental knowledge which has nothing to do with information we already have. Are you coming to me for empirical knowledge or for the transcendental knowledge?" Narada answered, "Sir, for the transcendental knowledge." Brahma said, "For that you must have experience." So he asked, "How do I have it?" Then Prajapati, that is Brahma, gave him the initiation and told him to just sit down quietly and forget all that he had learned. That is very difficult. First of all learning itself is so difficult and after that to forget it is impossible. How can you forget all that you have learned for ages; for the whole lifetime, to which you are so attached?

So we end the most beautiful and timely topic of Kriya Yoga. Just do it. Do not worry about the mind. Do not worry about your passions, ambitions and desires. End the grossness of your life, the sensuality of your existence. Do not worry about it. Even the mental problems which I face in my day to day life, I do not think they are realities. Sometimes I start to feel like that. Like Adi Shankharacharya who said, "Mental experiences are dream experiences", and in western philosophy also, I think it was Hume who also said mental experiences are dreams.

If what I think in mind is just a dream, let it be just a dream.

Hari Om Tat Sat

Tantra and Kundalini

Swami Satyananda Saraswati

London, England, April 1982

When we understand all about Yoga then we come to a point where we have to understand the science of Tantra. Of course, Tantra has not been properly understood. There is a lot of controversial information about Tantra available to us. It is necessary therefore that we talk a little about it.

Tantra, the Sanskrit word, is a combination of two ideas which mean expansion and liberation. Let me split the word Tantra. *Tan* which means expansion, *Tra* liberation. The etymology of the word Tantra therefore is expansion of mind and liberation of energy. Mind and energy, both are related to each other in Tantra. And in Tantra mind is not just emotions, memory and all the types of fluctuations and modifications of the mind which we experience in our daily life. They are patterns of course; they are modifications of the mind, but not the mind. You understand the object; you have the capacity of cognition and perception that is not the mind; these are patterns of the mind, modifications, expressions, manifestations. Mind in Tantra is a homogenous substance. It is known as *chitta* by which the awareness takes place and this mind can be expanded. The normal expression, the normal experience that we have through the senses is dependent on the sense object. You have five senses, they respectively have experience based on the sense object and the senses cannot function beyond their range. Eyes can only see. This sense experience is

transferred to the mind. Mind experiences them and this experience which the mind has through the senses is limited, is definite and it cannot go beyond. If you have eyes you can see but if you are blind you cannot see. Similarly, if you are deaf you cannot hear. But when you have been able to expand the mind then you can see even though you are blind. You can hear even though you are deaf.

When the mind is isolated, is disassociated from the contact of the senses then inward development takes place that is known as expansion. In the evolutionary process to which our existence is subjected, it is necessary that the knowledge derived through the mind should be made independent. The *chitta*, the mind is homogenous, is total; it is a part of the universal mind. Your mind is individual mind but it is not different from all other minds. We exist on different circuits, that is all, the universal mind connects us with each other. Knowledge is inherent in the mind. Perception, cognition is inherent in the mind. We do not have to depend on the sense object. Even if they do not supply us with the necessary information, still experience can take place. The hypothesis of Tantra is that the *chitta* is all knowledge, that the mind has the capacity of the total perception. All forms, all sounds, every experience is inherent in the mind, as a source, a storehouse of knowledge. But when it is connected to the senses the mind becomes dependent upon the senses and then it merely acquires knowledge which the senses with their inefficacies supply.

To break this bond of dependence to which man has been subjected for thousands of years, maybe from the time he is born, the science of Tantra has those practices through which your *chitta*, your mind

can be made independent of experience. That is called expansion. You have ears and you can hear the music, but the knowledge that is taking place in the mind is independent of the capacity of the particular sense of hearing. If you plug your ears, or if you do not play any music and you can hear the music, it can only take place if your mind has expanded. The word expansion is an idea which denotes the transcendental or non-empirical qualities of the mind. You can use any other word but Tantra says *tanati* mind expands and when it is expanding it has the experience. What is experience? In philosophy, in Vedanta, in Sankhya philosophy the word used is *Anubhauti*. In English we call it experience, in philosophy we call it *anubhauti* which means that which is born, or that which springs from you, which is a part of your own personality and your own existence which means experience is not dependent upon external factors. Just because you have seen a flower and that you can visualize a flower it is not an experience. Just because you have heard a type of music and you can recall that music it is not experience. You can have an experience even if you have not seen the object. That is the meaning of *anubhauti*.

We have these experiences many times in dream, and many times during meditation, and where do they come from? We have not seen them, they call it an experience but to develop this experience spontaneously and voluntarily, we have to visualize an object and this object influences the deepest realm of *chitta*. From the deepest bed of *chitta* spring the experiences. I am using the word object now but I will explain later what I mean by object. Every object cannot excite, every object cannot create an explosion in the deepest bed of the mind. Thought has a limit, an object

has a limit and ordinary sensorial experience has a limit, it cannot go beyond a certain limit of the mind. Mind has layers, I am talking about the deepest layers. In Vedanta they call it Anandamaya Kosha, that is the word used. Where there is no external consciousness, where there is no difference, when there is no knowledge of separateness and that is called homogeneity. That realm of course has to be expanded, that realm of mind has to be expressed. The Shakti or the energy that we talk about is not just an idea.

The Shakti which we talk about is the combination of the two opposite factors within us. This we talk about in Kundalini Yoga. What do they say in Kundalini Yoga? What does Tantra teach? It says, there are two channels flowing through the framework of the vertebral column, these two channels are known as Ida and Pingala, the channels do exist. We are not talking about an idea or a philosophy but we are talking about that part of the anatomy of the human body which is not much known to us. In recent years some scientists have been talking about this but not all. And even if they are talking about anatomy, they are only talking about the physical processes, not the deeper processes involving the system of energy. These two channels flow respectively to the right and the left of the spine. They originate from the bottom at the end of the tail bone. From there they flow upwards and terminate on the top of the spine in the Medulla Oblongata which is also the seat of the pineal gland.

These two nerve channels after they originate from the bottom, they cross each other at four different junctions situated at the sacral plexus, solar plexus, cardiac plexus and cervical plexus. They pass through a network of chakras which you can understand as

junctions. Ajna chakra is a revolving reality and not just a junction. It has motion and it revolves and the revolution relates to the energy within it. Do not misunderstand; I am not talking about movement of the physical part itself. The physical organ which we know as chakra is a physical substance, an organ but the energy inherent in it is always in motion and therefore we call it chakra. From these chakras, these two nadis or nerve channels pass and finally they terminate in Ajna Chakra at the top. They are Muladhara the first, coccygeal plexus; second, Swadhisthana sacral plexus; third, Manipura, solar plexus; fourth Anahata cardiac plexus; fifth Vishuddhi, cervical plexus; sixth Ajna you may call it the third eye, the seat of intuition, the seat of the pineal gland. Now these two channels are the conductors of the two types of energy in the body which we are made up of, and through which we exist.

The combination of the mind and the prana that we are, even the organs of the body, the systems that control the body, the way we live and move and act, all these are controlled by the combination of the two systems of the energy which seem to be opposite to each other in quality as well as quantity. Never is there a harmony between the two. These two energies flow in the body in a state of disharmony and because there is disharmony, there is the existence and movement.

The nadi which flows through the left is responsible for the mental functions controlling the movements and reality of course. You feel, you think, you remember, you know that you are, you are aware of your relationships with space time and object and there is that ego in you. That is called Ida, the mind, the cause, the chitta. That is energy and you can find that energy everywhere in the body. Be sure I am not

talking about a psychological stuff. I am talking about something which is objective, concrete, real, tangible which can be measured and registered. It is not a philosophical thing I am talking about, mind is real and we have to know it. It has quality, velocity, frequency, waves and it penetrates through and through. Your nose, your fingers, your nails, every tissue of the body has consciousness. If there is no consciousness, there is no awareness of existence.

The second nadi concerns the prana, the life, the vital force, responsible for motion, heat and life. It is everywhere. In your brain, in your eyes you have life. This prana is conducted by the nadi flowing from the right side.

These two forces cross each other at the four junction points. They are the general systems of distribution. Through 72,000 channels the Ida and Pingala, the mental and pranic energies are distributed throughout the body, through every tissue.

At different points of the body there are particular distributing centers. The Hatha Yoga texts and Tantric texts talk about the 72,000 distributing channels and some talk about 135,000 distributing channels and I think we can believe it. There could be more I think because the body is large and every tissue has to be supplied in order to feel and to live.

This is the energy which everybody has. Through the practices of yoga, pranayama and asana, we can boost the level of energy. But this is not Kundalini Yoga.

Apart from these two there is a third channel that exists within us which is dormant. It does not function. It flows from the bottom through the centre right up through the medulla; this channel is known as Sushumna nadi. I do not know how to translate this into English.

SATYANANDA YOGA CENTRE

PILKINGTON PARK CENTRE
HIGHER LANE
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MANCHESTER

SRI PARAMAHANSA SATYANANDA SARASWATI

"TOUR OF LIGHT & LOVE"

THE WEEKEND WILL RUN FROM FRIDAY THE 4TH OF FEB UNTIL SUNDAY THE 6TH OF FEB 1983. YOU WILL FIND A FULL PROGRAMME ATTACHED.

ON FRIDAY SWAMIJI WILL ATTEND THE ASHRAM IN WHALLEY RANGE (ABOUT SIX MILES FROM THE CENTRE) TO TAKE MOST OF THE DAY. IN THE EVENING OF FRIDAY A VERY IMPORTANT PUBLIC LECTURE HAS BEEN ARRANGED. THIS VENUE WILL BE GIVEN TO YOU ON ARRIVAL. ON SATURDAY SWAMIJI WILL SPEND THE FIRST PART OF THE DAY WITH US. HE WILL BE GIVING AN INTERVIEW ON TELEVISION AND HE WILL TAKE A SATSANG IN CRESHIRE IN THE AFTERNOON. THEN BACK WITH THE CENTRE FOR THE REST OF THE WEEKEND.

THE SATYANANDA YOGA CENTRE IS SITUATED ON HIGHER LANE IN WHITEFIELD. MANCHESTER, JUNCTION 17 ON THE M62 MOTORWAY.

IF YOU HAVE ANY DIFFICULTY IN FINDING WHITEFIELD, THEN PLEASE PHONE 061-766-9804 OR 061-766-8145. IF YOU ARE STAYING WITH ONE OF THE DEVOTEES THEN THE ADDRESS TO CONTACT IS BELOW. WE HOPE YOU ENJOY YOUR STAY WITH US AND I AM SURE YOU WILL ADD TO THE WEEKEND.

I REMAIN IN YOURS IN THE SERVICE OF YOGA.

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SWAMI SATYANANDA SARASWATI
Bihar School of Yoga
International Yoga Fellowship

FRIDAY. WHALLEY RANGE. ASIRAM

AS MOST PEOPLE WILL NOT ARRIVE UNTIL LATER, THIS DAY WILL BE OPEN TO CHANGE IN THE MORNING AT WHALLEY RANGE THERE WILL BE HATHA, YOGA NIDRA, MEDITATION, FOLLOWED BY A TALK BY SWAMIJI, THEN LUNCH. AFTER LUNCH THERE WILL BE MANTRA THEN SATSANG.

FRIDAY EVENING

PUBLIC MEETING. STARTING WITH KIRTAN AND FOLLOWED BY A LECTURE FROM SWAMIJI. THE TIMES FOR THE LECTURE IS 7.30pm to 9.30pm. AT THE ELIZABETHAN SUITE. TOWN HALL, BURY.

SATURDAY

AT THE YOGA CENTRE

FROM 7.30am TO 8.00am MEDITATION (Optional)
FROM 8am to 9.30am ASANA, PRANAYAMA, MUDRA, BANDHAS,
FROM 9.30am TO 10.00am BREAK
FROM 10.00 to 11.00 SATSANG
FROM 11.15 to 12.00 TRATAKA
FROM 12.00 to 12.30 YOGANIDRA
FROM 12.30 to 2.00pm FREE TIME & LUNCH
FROM 2pm to 3pm LIKHIT JAPA, NADA YOGA.
FROM 3pm to 3.30pm ANTAR MOUNA
FROM 3.30 to 4pm BREAK
FROM 4pm to 4.30pm YOGA NIDRA
FROM 4.30pm to 7pm FREE TIME & SUPPER.
FROM 7pm to 8pm TALK ON TANTRA
FROM 8pm to 9pm KIRTAN.

SUNDAY. YOGA CENTRE

FROM 7am to 7.30am MEDITATION (OPTIONAL)
FROM 9am to 10.30am A.P.M.B.
FROM 10.30am to 11.30am YOGA NIDRA
FROM 11.30am to 12 BREAK
FROM 12 NOON to 1.00pm SATSANG
FROM 1pm to 2.30pm FREE TIME AND LUNCH
FROM 2.30pm to 3pm TRATAKA
FROM 3pm to 3.30pm BREAK
FROM 3.30pm to 4.30pm SATSANG
FROM 4.30pm to 5pm MEDITATION. CLOSE.

FROM 0900 to 1000 SWAMIJI WILL BE AVAILABLE FOR PRIVATE INTERVIEWS BY APPOINTMENT.

SWAMIJI WILL BE AVAILABLE FOR PRIVATE INTERVIEW FROM 9.30am to 10.30am.

Sushumna nadi is the central canal and this nadi has to be awakened. And at the bottom where these three channels originate, there is a small gland which is considered to be the reservoir of an evolutionary energy; known as Kundalini Shakti.

In human beings it is almost ready to evolve, almost ready to explode. In various incarnations, human beings who have practiced yoga, meditation and similar things have been able to release this energy from the captivity of matter.

Energy is inherent, is dormant and is captivated in the structure of matter. The matter has to be converted and everything is matter, mind is matter in one way. Life is a matter and this gland I am talking about also is a matter, this is called the Muladhara chakra, such a tiny gland this is and the function is not known to our present day scientist, they may discover it after some decades.

Tantra, yoga and other similar sects, I will use this word for the time being, have known this. They know that the energy which is latent at this centre can be exploded. This explosion I talk about is liberation.

I am not talking about liberation in the religious terminology. Not emancipation, not liberation, not salvation, it is a different idea altogether. When you churn the milk you get the butter. What do you call that? It is liberation is it not? I am using the word liberation in the latter sense, not in the religious sense that you will get liberated from the body, as you read about in the Bible, Bhagavad Gita, or the Koran. That is okay but that is a different subject altogether.

You can take any substance and produce another chemical and that is called a release, called liberation. You take the matter uranium, helium, thorium,

plutonium and so on. You process it through fusion and fission. What happens? Liberation. What is liberated? Energy is liberated. So there is an event where from one matter another event takes place and this is called liberation. That is the second idea in Tantra. When you have expanded your mind then the energy gets released from Muladhara chakra. You take an object, close your eyes and try to see it. You have a vague imagination about the object. Then you feel it, sometimes you have a vague vision and if you are concentrating, that is, if you have been able to isolate yourself from the senses, then pratyahara takes place and then you can visualize that object clearly.

You can visualize that object clearly even though you know that you are visualizing. The duality is there. The ego is there. There comes a moment when the duality ceases, that is, the ego is dissolved. You do not know that you are seeing but the experience that is taking place within you is called a living experience. That moment, it does not happen for a minute, as far as I can understand I think it happens for a split second, I call it 'Living Experience'. I will not call it inner vision because that is not the correct idea that I am trying to convey. In Sanskrit we call it 'Darshan'. *Darshan* means to see. I see you. You see me. If you close your eyes can you see me like this? If I can see you in exactly the same way, with the same range of awareness that is called 'Living Experience'. If you can see me with eyes closed exactly as I am here, in three dimension, not two or one, that is called Living Experience and the moment that Living Experience takes place, kundalini gets a kick. That is the secret.

That is why we have been teaching you so many methods, so many ways, so many techniques believing

that something will work. But since nothing is working, most of us are able to go to a certain point. What is that I saw? What did you see? A shadow? That was a sort of inner visualization.

In order to release that energy from the fold of matter, *prakriti* it is important that expansion of mind has to take place to this degree.

When a living experience takes place, that is called ultimate expanding capacity of the mind. Mind cannot go beyond darshan. Mind cannot go beyond that stage of living experience.

Even that living experience is so difficult. Some people who have had such an experience were not able to handle that experience. So for that we have to prepare ourselves but that is not the subject matter now. When awakening of kundalini takes place it passes through one channel called Sushumna and if that channel is not functioning or it is closed, in normal people there is no awakening of Sushumna. But when Sushumna is clear and awakening of kundalini takes place it passes through this channel, especially to Ajna chakra, that is, behind in the spine. When kundalini reaches Ajna chakra the awareness changes, there is a transformation in the quality of inner experience. When the change takes place in the realm of inner experience it is taken up to Sahasrara chakra which is the highest centre. So much in short about Kundalini and Tantra.

I mean to say let us have some tangible and powerful experience through which our existence may just get out of the present state of captivity and our evolution may become faster.

Hari Om Tat Sat

Message to Yoga Teachers

Swami Satyananda Saraswati

London, England, April 1982

This message is about the new role of yoga teachers in the changing environment in the world. When yoga was revived all over the world it was very vague. Swami Vivekananda brought yoga to the west, but what he said was very general; it was more or less the philosophies of Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga. He was followed by many yoga teachers, Ramacharaka, Siddha Baba, and Dr. Ramurti Mishra who taught Hatha Yoga and pranayama. Then came Paramahansa Yogananda who taught Kriya Yoga. As things became clearer, the science of Hatha Yoga was accepted by and large throughout the world as a science of healing therapy for physical and mental balance.

Initially, the teachers taught only Hatha Yoga. They did not think of teaching meditation because they thought that meditation had more to do with God than with man; that it was not necessary for one who is concerned only with this life and not with higher life. Well, I think that is over now and we have transcended the importance of meditation for physical and mental balance.

Practical experiments looking at the effects of yoga on disabled people, retarded children, drug addicts, prisoners and criminals are being carried out and they are getting positive results. The researchers are

convinced that yoga has some role to play in these improvements.

The question that the yoga teachers are going to be asked by the coming generation will be "How can yoga transform the quality of human personality, of human nature?" That is going to be the most important and crucial challenge that yoga teachers will have to meet. Hatha and Raja Yoga will continue to be the sciences of

therapy, concentration, relaxation and personal health. We are now about to enter into the twenty first century; the problems are going to become more acute.

Governments and educational systems are well organized. We are making law after law in order to maintain a balance between society and the personal element. Religions are also being revived in order to maintain a better relationship between society and the



individual. But still we are sure that they will not be able to accomplish the task of producing the quality of human being which the coming century will need.

That quality of human being cannot be produced unless some metamorphosis takes place within ourselves. Yoga teachers throughout the world have to think about this question and adjust their knowledge and teachings for the fulfillment of this task.

Of course people live in different countries, tropical, arctic, Mediterranean; and they have their own culture, civilization, food habits, living habits, social customs and religions. They are all different. They have to be different, they cannot be the same. I do not think that there can be one culture, one civilization, one government and one religion; this is not possible and it is not good either.

But there are basic elements in the human personality that are the same everywhere and they influence our judgments and our behaviors. Worries, anxieties, passions, ambitions, likes, dislikes, hatred, love, jealousy, they are the same and the complexes and inhibitions are also the same. For these basic elements the science of yoga has something to contribute. I use the word something because it is too early to say a lot to contribute.

In order to influence the quality of a person we have all along been trying religious principles, social laws, ethics and morality, saying "This is bad, don't do it." But what if I do it? Some say you will go to jail, others say it is bad for the health, and others say you will be condemned to hell.

These are methods that have been adopted so far. The religious method is one method to control the human being, laws are another and the social rules are

there but I think that in the twenty first century man is going to be too arrogant or too intelligent to heed these things.

At least I do not believe that there is someone who will put me into hell. A lot has been written about this in the books of Hindu and Christian religions and I have read them all. They are methods for controlling the innocent children but not me. I can do whatever I like; there is nobody to punish me. This is going to be the attitude of the people of the coming century.

In Tantra they talk about the samskaras and karma. These samskaras and karma mean the archetypes that are within the deepest sphere of our personality. Not the conscious, nor the sub-conscious sphere but much deeper than that.

There is the seed from where our behavior, our attitudes, thoughts, good and bad both spring. That is the bed, that is the bottom. If you cannot change that bottom then the external behavior is only what we call an imposed behavior. It is socially imposed behavior.

I am good because I am taught to be good but the bedrock, the basis is not good and it is full of things there. I have been taught to be good, I have been trained to be good, I have been brainwashed to be good, I have been indoctrinated to be good. I have to be good, I have to be good, I do not know how to be bad. This is how I have been controlled by the external circumstances.

What happens when I become aware of all this? Then I do not want to be good because I do not care for the social laws. Now the basis is nature, prakriti as you call it, the samskaras. There we have to send the influence. The interior range of human personality has to be influenced. How does one do it?

Some years ago in Switzerland a friend and disciple carried out certain experiments. He is a well known teacher. He was working with children in order to improve their faculties and qualities of mind. It is not necessary for me to explain the whole experiment but he used the medium of yantras and mandalas.

He found that they are symbols which have the capacity to influence the unconscious, the deepest basis of man's nature, the rock bottom nature; and the change in the intellectual personality of the children was evident. This is just one example. The teachers of yoga of the coming century should equip themselves with the knowledge of human personality and they should know how to deal with the samskaras, the archetypes, with the nature of man.

As you know there are physical disabilities, likewise there are mental disabilities also. Not only you and me but perhaps the three billion people we have around us are all disabled, more or less, mentally. We do not realize that yet, but in the coming century we are going to realize it.

Great thinkers are coming to the opinion that physically we are all ill, more or less, and mentally too. Why should we consider that man is a sinner, why do we not say that he is sick? It is a better definition of his personality. I get angry, passionate or I am debauched, a criminal. Why do you call me a sinner? Call me sick because that is a much better, closer and truer definition of my personality.

Even as I have physical sicknesses, diarrhea or dysentery and all kinds of things, that is my physical body that is sick and you treat me with antibiotics, injections and pills. In the same way my mind is sick, that is why I fight with my mother, father, children

or wife. My mind is sick that is why I steal your things; you steal my things and so on.

Mental sickness is not merely worry, anxiety, fear. There are many forms of mental sickness and they have to be treated. If these mental sicknesses are treated systematically then I think the human personality will become very healthy.

But in order to treat the real human sickness the methods taught in psychology will not help very much though they do help a bit. We have to use the symbols or the methods through which we can go deep into the mind.

So, side by side with your teaching profession which you are following according to the rules and regulations of the organization to which you are affiliated or associated, it will be necessary for all teachers to realize this vital issue which I call mental disability, mental sickness; and adjust your teachings and your knowledge, the method of yoga which you know, to fulfill that aspect of human life.

People come now to get relaxation, sometimes they cannot sleep or they have bad digestion, but the time will come when people should come in order to heal their mind and personality. I get angry and mentally depressed, I beat my wife and children, what yoga should I do? This is the question which the students will ask yoga teachers.

Already people come to me with these questions but usually they do not ask yoga teachers, they think yoga teachers are just teaching them a little bit of relaxation. To equip

oneself with the basic knowledge it will be necessary to make some study of Tantra and Yoga. Tantra has been misunderstood not only in the east and west but all over the world.

There are many sects in the west who have related Tantra to sexual life. I am not against sexual life, everybody has it more or less in some way or the other, but to interpret Tantra solely on that line is an insult to the science.

Tantra does not say that you must refrain yourself from the sexual act, it has been very liberal in this respect, but it does not say that this is the only path. Then there are many people who practice Tantra and keep skulls and such things which are unnecessary but have got into the body of Tantra and have to be removed.

Tantra's basic philosophy of purusha and prakriti, matter and consciousness or Shiva and Shakti has to be understood. The methods of expanding the mind and liberating the energy have to be studied.

A study into the Tantric system will reveal to us the nature of the man behind the man who is directing all the karmas, who is directing all our behaviors. Yoga teachers all over the world should enlarge the scope of their activities. They should learn the practices of Tantra in which the mind, the unconscious and the nature of the individual can be transformed. It can be corrected by very simple methods which are practical and easy for the sick, for the patient to follow.

Hari Om Tat Sat

Paramahansa Satyananda April 1982

The International Yoga Fellowship Movement, together with affiliated Yoga Centres, take great pleasure in announcing the visit of PARAMAHANSA SATYANANDA to Great Britain in April, 1982.

5th - 7th April - LONDON (contact Swami Pragyamurti Saraswati, Satyananda Yoga Centre, 70 Thurleigh Road, Balham, London SW12. Tel: 01-673 4869).

14th - 16th April - GLASGOW (contact Patti Duncan, 108 Finhart Street, Greenock. Tel: 26153 and/or Mr. B. D. Khanna, 109 Greenwood Rd., Clarkston. Tel: 6381791.)

16th - 18th April - RETREAT IN OTTERBURN (contact Arundhati and Vasishtha, 219 Wingrove Rd., Newcastle-Upon-Tyne, NE4 9DD. Tel: 0632 730237)

19th - 21st April - MANCHESTER (contact Dorothy Charnley, 86 Hottin Lane, Middleton, M24 3EF. Tel: 653 6652).

22nd - 24th April - NORTHERN IRELAND (contact Swami Satyamurti, 31 Drumfad Road, Millisle, Co. Down BT22 2JR. Tel: Millisle 061631).

If you are interested in receiving further details and booking forms for any of these events, please write to the relevant organiser, ENCLOSING A S.A.E. Information will be forwarded to you immediately.

Sannyasa and Karma Sannyasa

Swami Satyananda Saraswati

London, England, April 1982

In ancient times, the order of sannyasa was organized to create facilities for sincere aspirants to follow the path of enlightenment, and realize the spirit. Our ancestors knew very well that everybody can realize the highest consciousness because the self or the atman is present in every being. It is closer than your own breath; it is much closer than your own prana. That is the closest substance in every being, and therefore, everybody can have the experience of enlightenment.

However, they found that the environment in which one lives, and the society to which one belongs, is never conducive to spiritual illumination. Even the societies which were primarily created to organize the facility for spiritual enlightenment became confused and complicated in the course of time. The social structure, in which we live, often becomes an absolute barrier in the process of evolution of the mind and spirit. The obligations, the natural duties, the relationships and the emotional structure in general, are so complicated, and we are so much involved in them, that even though we sincerely aspire for spiritual experience, we cannot have that on account of the things which are around us.

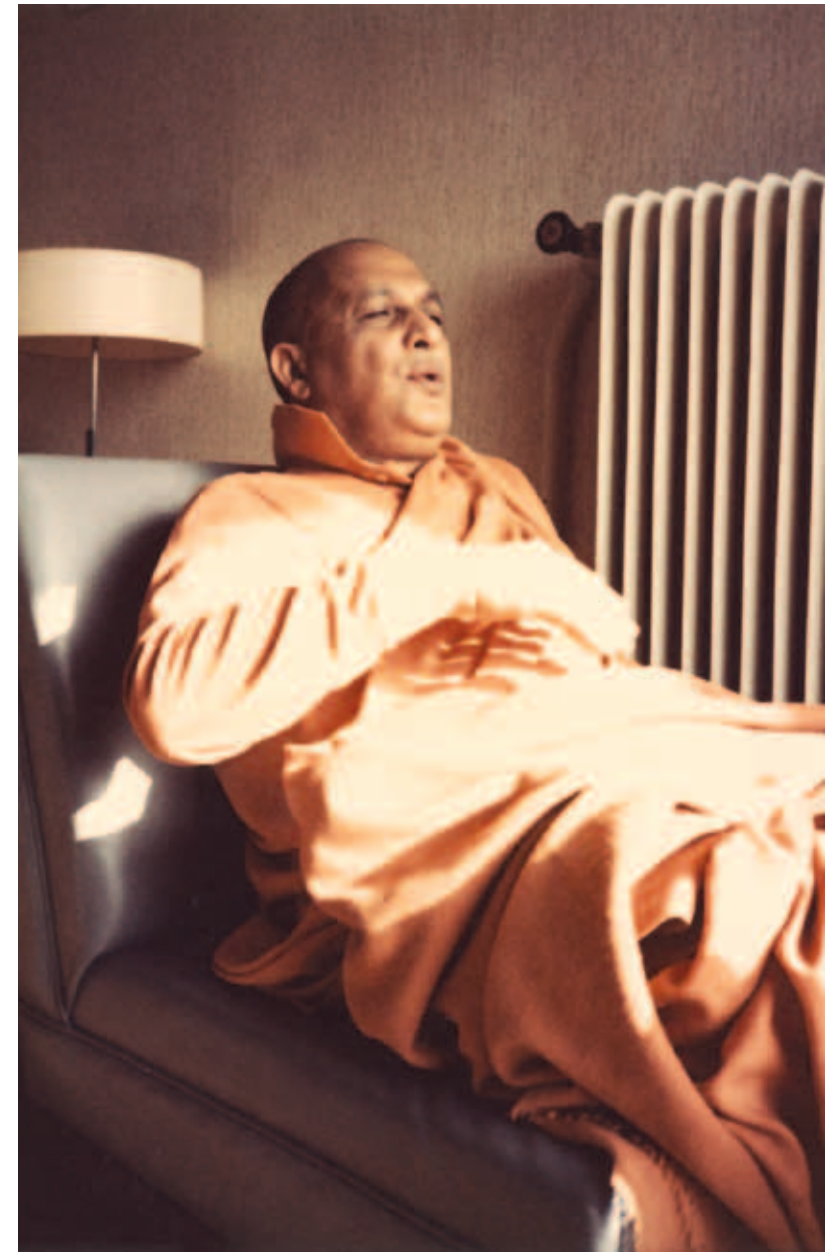
Therefore, our ancestors decided to create an order which would be free of all social encumbrances. That is what they did and that order was known as sannyasa.

A sannyasin is not obliged to attend, answer or respond to the social duties. He is not obliged to join a funeral procession or attend a marriage party. There are many other events which a sannyasin is not at all obliged to participate in. He need not attend to those things. That makes the transition to spiritual life easier.

However, it is not possible for everybody to get himself initiated into this order of sannyasa, so another order was created, preparatory to sannyasa. Now, in our century, we call it karma sannyasa, but earlier it was known as vanaprastha sannyasa. A karma sannyasin is allowed to live with his wife and attend to the most important and necessary obligations of the family, but at the same time, he is not bothered by other obligations and complications. He can guide the family affairs. He can give right and just direction, but as he is dedicated to spiritual aspirations, he is kept free.

Sannyasa is total dedication; nothing to do with the family, children, personal prosperity and similar things. The sannyasin has to come out of his family environment and live with a guru for at least twelve years. After that, he has to move as a mendicant for another twelve years. Then finally, he sits down for introspection, self-analysis and discovery of the way which he will find for himself, as well as, for others. After that, he may adopt any way of life. He may open an ashram, live in a solitary place, or still keep on wandering hither and thither.

Nowadays, it is very difficult to fulfill the conditions of sannyasa. The aspiration is there, but the background and social training are not adequate, and if we wait sixty or seventy years, until our family obligation are well attended and fulfilled, it is already too late. We become very old, invalid sometimes and



physically emaciated. We cannot expect such people to fulfill the conditions of sannyasa. Therefore, it becomes necessary to develop that spirit even while you are a householder, even while you are discharging the social responsibilities and fulfilling personal desires and ambitions.

The karma sannyasin is not a perfect sannyasin, but he is a sincere aspirant, and in the course of time, we can expect that his consciousness and his perceptions will be transformed by the practice of sadhana. Even though he may not have the necessary quality of mind, he will have to fix up some sort of discipline for himself. Many times we have come across a karma sannyasin, and we feel it would have been much better if he had remained an ordinary householder, because a householder is allowed to involve himself in the fulfillment of desires and thus to exhaust the stock of karma.

When you realize that desires can never be fulfilled and all forms of attachment are self-styled, and the reactions to the effects of life are greatly exaggerated by your mind, then you come to a point of equipoise and introspection. You design for yourself a system of sadhana, a practical way, a system of behavior, a system of social perception, a definite philosophy of relationship between you and the things around you.

You cannot just go on relating yourselves to people and life in any manner you like, whether the relationship brings unhappiness or gloom and disappointment. You have to be careful that your relationships with the events, with the people and objects around you should be well selected, well chosen, and that the selection is based on the logic of wisdom. Through wisdom, you

have to choose how you should react and how you should feel.

It is also important for you to understand and realize the limitations of your relationship with the pleasures of the senses. It is true that sensual pleasures are compulsions; you cannot escape them, even if you want to. If you try to deny the senses, they will chase you in thought, in fantasy, in dream and in your indirect psychological behavior. But after proper analysis and introspection, it is possible for one to limit one's relationship with the objects of sensual pleasure. That is one important aspect of karma sannyasa.

There are many thousands of karma sannyasins in this world. They are aspiring to achieve higher experience, but at the same time they have confirmed trouble on the inner plane. Whenever they want to sit for kriya, to go deep in meditation, or to introspect on the nature of reality as against appearance, they are confronted by those forms of experience which mutilate the vision of the truth.

I can just give you an example of a sincere aspirant, a karma sannyasin, who is not able to understand the necessity of limiting his relationship with the sense objects. He is careless about this aspect of life and philosophy. He thinks that, because he is a karma sannyasin, it does not matter about his associations, his relationships and the extent of his involvement with the sensual pleasures. He is also not careful about how he reacts to things.

He sits for meditation. He is a strong man, a man of willpower, let us say. In deep meditation he comes to a point of fusion of consciousness into spirit, and just before that, all that is lurking in his mind, all that is embedded in his subconscious plane, comes before

him in the form of fear, in the form of unconsciousness, in the form of mutilated spiritual experiences, in the form of what I call psychic visions, and he is not able to go beyond that.

He is able to reach a certain point because he is strong. He is able to control the mind by the practice of Raja Yoga, Bhakti Yoga, pranayama, or maybe even by drugs, but when he reaches the borderline, he finds monsters in symbolic form. So, he has to come back, because he has not disciplined himself; he has not been able to relegate the fears of his mind. Therefore, a karma sannyasin has to be more careful than an absolute sannyasin.

A total sannyasin lives in a space which is clean within himself. There are certain self-styled notions, self-styled beliefs, which do not exist in the life of a full sannyasin, because by living that life for a period of time, he becomes free of these addictions.

A karma sannyasin, on the other hand, has to exert very much effort and the sadhana which he chooses for himself should be in accordance with the nature of his evolution. Although you are sixty, you may still be a block-headed person, whereas a child of six may be so intuitive, so intelligent and so evolved. Incarnation after incarnation, life after life, the spirit, the mind and the matter, evolve and become pure. Get rid of the old rudimentary substance and then you have the animation of spiritual experience.

In the Bhagavad Gita, Krishna explains to Arjuna about sannyasa, about karma sannyasa, about Karma Yoga and other forms of yoga. While he is dealing with the topic of Karma Yoga, he says there are two ways. One is the path of total renunciation, where you do not depend on the karma, where you do not depend on

the effects of karma. The other is the path of karma, the path of fulfillment. So, through the path of Karma Yoga, you reach the same destination which you reach through Sankhya Yoga or Sannyasa Yoga. But in the path of the householder, it is necessary to understand the relationships, so that Karma Yoga becomes a tool for higher realization. Then comes karma sannyasa.

Some people say that one should renounce the actions themselves. How is it possible for one to renounce karma? Karmas do not only belong to the realm of the body. They also belong to the realm of the mind, to the realm of desires, and even if you completely abstain from doing karma, you cannot stop thinking. There is not a moment in man's life when he can become free from action. There is not a moment when he can follow the path of inactivity and inaction. He may not move, he may not talk, he may not participate in family affairs, but still he is thinking. What about the involuntary actions, the process of digestion, assimilation, etc.? So, let us forget for the time being that man can renounce karma. There is no philosophy as such. Neither can you renounce karma nor will karma spare you – that is the fact! If this is the fact, then karma sannyasa should not mean renunciation of noble acts.

In the eighteenth chapter of the Gita, it is clearly indicated that charity, compassion, self-purification, the acts that are of this nature, should never be renounced. Here the renunciation of negative karma of lower passions, is indicated, this is karma sannyasa. In sannyasa, one has to transcend the three realms of prakriti or nature. The three realms of prakriti are tamoguna, rajoguna, and sattwaguna. These are the three realms of nature which are subject to the process

of evolution, and a sannyasin must live beyond the three gunas.

In the Bhagavad Gita it says clearly, "He who does not rejoice in happiness, he who does not experience gloom in unhappiness; he who is not affected by profit and loss, praise and criticism, comfort or discomfort, gain or loss, that man is an eternal and absolute sannyasin." The external factors of life do not touch him at all. Whether he lives in the company of wise men, endowed with knowledge and humility, or he lives with animals who are guided by instinct, or with the lowliest people, like debauched criminals and murderers; such a person, having equal vision in every aspect and circumstance of life, is a sannyasin.

A sannyasin is not supposed to operate on the basis of duality and therefore this is a very difficult path to tread. Unless you are fortunate enough to live with a guru who is himself enlightened about the empirical and transcendental nature of life, and unless you are endowed with good karma from your previous incarnations, and good inheritance from your parents, it is hard to survive as a sannyasin.

In India, and of course everywhere in the world, it is known that the 'real' sannyasin is a veritable moving God upon the face of the earth. The type of sannyasin I am indicating now, wherever he moves, that becomes a holy place; whatever he utters becomes the scriptures, and whomsoever he touches or talks to, that person becomes blessed. So, let us say that sannyasa is definitely one of the highest accomplishments and achievements or rather; benedictions, and every karma sannyasin or householder must aspire to display those nobilities in his life.

Karma sannyasa is a preparation for full sannyasa and householder life is a preparation for karma

sannyasa. Brahmacharya is a preparation for grihastha or householder life. As a brahmacharya, you dedicate yourself to education, development of intellect and emotion. As a householder you fulfill your karma and realize the true nature of every desire, passion, ambition, jealousy, greed, like, dislike, ignorance, pride, etc. They come up like mushrooms, like the wild grass, and every now and then you weed them out. In the course of time you know how to deal with these expressions of lower life.

Instinct follows man life after life, up to an ultimate point, and this instinct must be properly planned, adjusted, utilized, pruned and modified. That can be done when you are a householder, facing life. You should not be proud of that, of course. You are coming to know about life; you are not blind to it, but at the same time, you cannot maintain an ignorant, careless attitude to what is happening.

Desires need not be suppressed. At the same time, you should not lay your head before them. They have to be analyzed, they have to be understood, and they have to be sublimated. When the desires are understood, analyzed and sublimated, then transform them into sankalpa. When a man with intense passion is able to sublimate them, he becomes a man with sankalpa. *Sankalpa* means powerful thinking, creative thinking and invincible processes of thinking. What he thinks comes true.

As a householder, every moment of our life is a moment of experience, where you realize the empirical nature of your mind, and gradually make the transition onto a higher plane. At that time, you must decide to take karma sannyasa.

Hari Om Tat Sat

Closing Talk Invitation to Munger

Swami Satyananda Saraswati

London, England, April 1982

Hari Om Tat Sat

It was very nice to be here with everybody during this seminar and I wish that we will have more opportunities to be together, more together than ever. I have been thinking to come to London sometime next year and to stay over a month, and to have more interactions with you, because when I come to London I do not feel that I have gone overseas.



When I go to other countries I feel that I am in a foreign country, but here it is different because English people have lived in India and Indian people have lived in England and they have become somehow mixed up with each other. That has led to a nice exchange of personality, behavior, and habits, good and bad both. So I feel at home here and I do not feel like a foreigner here. Swami Pragyamurti and her band of good workers have brought about this great opportunity for all of us.

If at any time you are free, and you have the means and time, come and live in Munger. We had an ashram, a very good one, but the pressure compelled us to build a new ashram, which is situated on a hillock overlooking the Ganga and its name is *Ganga Darshan*, which means "Vision of Ganga".

Ganga represents Pingala nadi. In Bhakti Yoga Pingala nadi and prana are very important. Next year, 1983, from November 1 to November 7, many thousands of people will come to Munger. It will be a sort of reunion. Sannyasins and Swamis and other devotees will come. This meeting is not like a conference or convention but is an informal meeting, come and live together and talk to each other and know each other, become a part of the total crowd. So I am informing you, take it as an invitation.

Hari Om Tat Sat

INTERNATIONAL YOGA FELLOWSHIP MOVEMENT

PROGRAMME FOR ENGLAND/SCOTLAND 14-20 April 1982 WITH

SWAMI SATYANANDA SARASWATI

Edinburgh/Glasgow - Guest of The Scottish Yoga Association

14 April -
Wed. 19^h - Talk/Satsangha - Kriya Yoga
at Leith Town Hall
Ferry Road
Leith, Edinburgh
Tel: (031) 554-7295

The Scottish Yoga Assoc.
c/o Patti Mc Tavish
108 Finnart Street
Grennock,
Tel: (0475) 26153

15 April
Thurs 7-8 - Meditation (Central location Glasgow)
12-13 - Yoga Nidra to be arranged
19 - Talk/Satsangha - Kundalini Yoga
at Siddha Yoga Dham
107 Wilton Street
Glasgow
Tel: (041) 946-8741 333-9035
Mr. B. D. Khanna

16-18 April - Guest of the North East School of Yoga

Friday 18^h - Sunday 14^h - Retreat

Talk/Satsangha - Meditation
- Tantra

Otterburn Hall
Otterburn
Northumberland
NE19 1HE
Tel: (0830) 20663

N.E. School of Yoga
249 Wingrove Road
Newcastle upon Tyne
NE4 9DD
Tel: (0632) 730237

19 April

Monday 7-8^h - Meditation - Satyananda Yoga Centre -
12-13^h - Yoga Nidra 62, Demesne Road, Whalley Range, Manch.
19:30 - Talk/Satsangha - Tel: (061) 226 9656
Free Trade Union Hall
Peter Street
Manchester
Tel: (061) 236 3377 Ex. 7367

20 April

Tues. 7-8^h - Meditation - Satyananda Yoga Centre
12-13^h - Yoga Nidra
19:30^h - Talk/Satsangha
Free Trade Union Hall
(as above)

21 April Wed. Programme time as above but all at Satyananda Yoga Centre

D. Charnley
86 Hollin Lane
Middleton
Manchester
M24 3EF
(061) 653-6652

Satyananda Yoga Centre
c/o Victor Hill
62, Demesne Road
Whalley Range, Manchester
M16 8PJ
Tel: (061) 226 9656

The next two lectures were given in Scotland, the first in Edinburgh and the second in Glasgow.

The first lecture is entitled The Science of Yoga and enumerates many findings of science with regard to yoga made during the three decades up to 1982 that have passed since this science has come to the attention of serious people all over the world. Not only is yoga now valued as a therapeutic science but also as an aid to developing creative intelligence.

The second lecture entitled Hatha and Kundalini Yoga begins by correcting misconceptions about Hatha Yoga and relates the symbolical moon and sun to the Ida and Pingala Nadis and their crossing points at the cakras which constitute the subtle psychic structure of man on which the practices of Hatha Yoga and also Kundalini Yoga are based. Next Sri Swamiji characterizes the steps or aspects of Hatha Yoga in analogy to the steps of Raja Yoga. First the six purifying kriyas, neti, etc. Then asanas and pranayama, and next the awakening of kundalini, the evolutionary energy. The main purpose of pranayama is to awaken kundalini, so Sri Swamiji explains the true meaning of pranayama with great practical detail and goes on to describe the experience of Hatha Yoga, the union of sun and moon. But the major asanas also have a role to play in Kundalini Yoga in that they help to awaken the cakras which is a necessary preliminary to sushumna and kundalini awakening free of problems and difficulties.



Meeting with a Paramahansa

Rishi Arundhati

1982 Edinburgh, Glasgow, Otterburn, Northumberland

While in Charmarande last year, I spoke with Swami Amritananda who was traveling with Swamiji. I asked when Swamiji would be coming to England again? She said he would come but only on certain conditions. Later I was informed that he would be coming and I was given certain dates for his visit up north. So we decided that since we had weekend dates, we would arrange a retreat so Vasishtha and I started looking for a venue for the retreat that we could have to ourselves. We found a beautiful place just outside Newcastle upon Tyne, close to the Scottish boarder. When we asked if we could have the place to ourselves, we were told that we would have to guarantee 100 beds of the 130 beds available. We agreed and in the end we ended up with more than 130 people, we had to put mattresses on the floor to accommodate everyone that participated.

Swamiji flew into Glasgow for the programs in Edinburgh, Glasgow and Otterburn. His flight was four hours late arriving because there had been a bomb scare and when he did arrive, we were very surprised that he wasn't traveling this time with Swami Amritananda but with Swami Satyasanghananda, (Satsangi). Their arrival time was just before the time

for Swamiji's scheduled lecture in Edinburgh which was at least an hour's drive from Glasgow. Swamiji told me and Vasishtha to go on to Edinburgh and start the program because he needed to have a bath and change of clothes at his hotel and would then come on to Edinburgh with Patty McTavish who had arranged the programs in Scotland. So Vasishtha and I each gave a short speech before Swamiji arrived then turned the program over to him.

After the lecture and satsang, Vasishtha and I drove Swamiji and Swami Satsangi back to Glasgow to the hotel where we were all staying. I had taken things that I would need in order to cook for Swamiji and ended up preparing his Brahma kicheree in the hotel room. We spent the day in Glasgow and after Swamiji's lecture there, the following day we made our way to Otterburn Hall for the weekend retreat. It was a very special program, with parallel asana classes and meditations and of course Swamiji's talks and satsang. We had many of Swamiji's swami disciples from all over Europe so we certainly had enough teaching staff for the retreat.

My job at the retreat was to see to the administration so any time any one wanted something or had a problem or wanted to book a private interview with Swamiji they came to me. Two ladies came on Sunday morning and said that a friend that had come with them was in a state of deep depression and was refusing to leave her bed or her room. I told them to attend the program and I would see to her. Before going to her room I stopped by Swamiji's room and told him I was going to be with this lady to try to get her out of bed at least. Swamiji's advice then was for me to take her a cup of black coffee which I did.

After about an hour I managed to get her up and she got dressed and joined the others downstairs at the program. Before leaving at the end of the program that day she came to tell me how much she had enjoyed the program that day and wished that she had got up and gone to the program earlier.

The morning programs began with meditation and usually opened with Om chanting. On the Sunday morning Vasishtha went into the kitchen area to remind them that when they were to set up for lunch, Swamiji is giving a lecture and the sounds and conversation is heard by everyone in the hall. When he walked in they were setting up for breakfast and they were actually chanting Om rhythmically. He had to smile and he got his message over as well.

After the retreat, everyone went to the ashram on Wingrove Road and had food and then Swamiji and others traveled to Manchester for the program that would start there the following day. Vasishtha and I had to put the money from the retreat in the bank so we had to wait until Monday to travel to Manchester. Swamiji again gave an excellent program and when it was finished, we traveled to London with him. We had heard that the film Gandhi was showing in London at that time, it was just out. Someone suggested that we might take Swamiji to see it. I said that I thought Swamiji would not be interested in going to a film but when he was asked he agreed. So thanks to Swami Pragyamurti's connections we managed to get tickets so Vasishtha and I arranged for the tickets to be collected at the box office. Several swamis went with us to the cinema to see the film. While watching the film, Swamiji pointed out one of the actresses in the film to me and told me that she was a friend of Swami Satsangi.



After we returned to Newcastle, one of my students came for a class and said that during the retreat Swamiji had healed her. I knew she had not had a private interview with him so I asked her what she meant. She said that she had had a small operation on the inside of her mouth six months prior to the retreat and that it would not heal. She said that sometime during the retreat it had healed completely.

A young couple from Chester, who had come for the retreat, rang me to say thanks for making it possible for them to finally have darshan of Swamiji. They had many of his books and received the YOGA magazine that was being published in Australia. Their comment was that they thought that they would have to travel to Australia in order to have his darshan but they were happy to have met him in England.

Another student, who lived in Carlyle, on the opposite side of England from Newcastle, had also been reading the books of Sri Swamiji and when his company sent him to Newcastle he always rang and arranged to join a class while there. About two weeks after the retreat which he had attended, he rang to say that the retreat had totally changed his life. He said I get up every morning at four a.m. now and do my yoga regularly. He also commented that the last kirtan that we did at the retreat was still going on in his head even after two weeks. I found that very interesting because we had scheduled a satsang as the last event of the program but when the time came Swamiji had said close with kirtan which we did. So again, leave it to guru to arrange it as it should be for the good of all.

Hari Om Tat Sat

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The Science of Yoga

Swami Satyananda Saraswati

Edinburgh, Scotland, April 14, 1982

Yoga has done fantastic things and attracted many people over the last twenty years. In every part of the world scientists are researching and correlating the effects of yoga therapy. Previously, yoga was only regarded as a spiritual science, but now people realize that it can also help them to overcome their physical and mental limitations. Recently, the whole tide of events has turned and now thinking people are endeavoring to use the science of yoga for the benefit of all mankind.

Although the world has raced ahead materially, there is something definitely lacking in the spiritual development of man. We have made great strides in technology which have enabled man to raise his standard of living and increase his abilities and knowledge. Yet, despite all these developments there is a spiritual vacuum, a deep-rooted mental agony in every person.

We are frightened when we hear of the rate of suicide in the world, and simply cannot believe that prosperous Americans take such great quantities of aspirin. The prevalence of cancer and heart problems in the face of progress made in the field of medical science is also frightening. Man is suffering from many diseases and problems today in spite of the fact that modern science is constantly developing new and better means of coping with them.

In the last two or three decades, when yoga was introduced to the modern world, it was received with some skepticism. At first people thought that it was another religion. But in spite of this young people took up yoga and soon others began to notice its amazing effects. Then the psychologists, medical doctors, criminologists and philosophers started making investigations and they were surprised to find that yoga is not a religion but a science.

The science of yoga

When scientists began to investigate yoga on the physical level, they found that it had a tremendous influence on the physical body. The yoga postures harmonized the endocrine glands. The practice of pranayama created a balance in the nervous system. The effects of asana and pranayama on the different organs of the body were also investigated. Research was done into the effect of pranayama on the behavior of the hypothalamus and the effects of various Hatha Yoga practices upon mental, psychological and emotional problems. Experiments were successfully conducted on the effects of yoga in coronary disorders. Positive conclusions were drawn about the possibility of reviving insulin production in the physical body of diabetics. Yoga postures were determined for disc prolapse, which is a widespread problem.

Scientists have also investigated and assessed the value of meditation. It was once thought that meditation was an occult practice used to provoke some devil or spirit, or to escape from life. Meditation was therefore totally misunderstood. Now, however, scientists, psychologists and medical doctors have come to a different conclusion. They have measured the brain waves during deep

meditation and found a predominance of alpha waves, which arise during the state of relaxation. Alpha rhythms automatically reduce the blood pressure of a person suffering from hypertension. Drugs are therefore not necessary. Since high blood pressure is a consequence of hypertension, it can only be balanced by bringing the alpha rhythm into action, and this can be achieved through the practice of meditation.

Meditation is also being used for the reformation of character, personality and mind. Sociologists and criminologists have clearly stated that the practices of yoga bring a tangible and substantial change in the behavior patterns of delinquents, criminals, alcoholics and drug addicts.

Yoga has been internationally accepted as a therapeutic science and more and more people are taking it up. But compared to the great population of the world, teachers are still very few, and consequently there are many people in the world who do not know yoga. It is therefore necessary for us to see that more and more people become aware of these benefits of yoga. In fact, one of the greatest services we can do for mankind today is to expose it to the practices of yoga.

It is not only for health that people need yoga. Everyone is trying to express themselves better, whether a painter, carpenter, businessman, tradesman or shopkeeper. It is important that yoga becomes one of the more recognized aids for developing this creative intelligence.

Balancing the pranic and mental forces

When you want to start practicing or teaching yoga, you must begin with Hatha Yoga because these practices train the systems of the body. It is necessary to set

this organism in order, otherwise any disharmony or disorder which may exist within the systems will make you unhappy and melancholic. Through the practices of Hatha Yoga, all the systems of the physical body are reconditioned.

In the physical body there are two forces which are in constant imbalance, causing many mental, emotional and physical problems. One is the force of the mind by which you think and know. The other is the force of life by which you live and move. If there were no life or mind, you can imagine what would happen to your body. The physical body does not move on the basis of the brain, heart, lungs, hands or feet. After all, a dead person has all these.

This body lives on the life force which is not the air you breathe, not oxygen, but bioplasm. This life force is generated in everyone at the time of conception. It is part of the cosmic force. If there were no life force, everything would disintegrate. This life force is known as prana. Prana is one part of your existence and mind is the other. If there was no mind, you could neither see, even though you have eyes, nor could you speak, hear, breathe, touch, smell nor know. This mind makes you aware of time and space and if it begins to fail, you make mistakes.

So, in this physical body there are two forces and a balance must be maintained between them. If the prana or mind is low, you are sick or abnormal. Prana and mind can be compared to the two wires conducting electricity. In order to have light, the positive and negative cables must carry the same voltage. Therefore, to have a healthy body and a strong peaceful mind it is most important that the pranic and mental forces be kept in balance. The purpose of Hatha Yoga, asana and

pranayama is to create and maintain this balance. So, you can understand how important yoga is.

Beyond the body

Is man the body? Is there nothing beyond this phenomenal existence? It has been said that man is far more than he knows. Somehow or other he has confined himself, like a frog living in a well. The frog thinks that the water in the well is all the water in the world. He cannot imagine the Atlantic Ocean or the Pacific Ocean. His maximum vision is the little well, and this is the case with you.

Where do you go when you dream or when you go crazy? You have to imagine, to conceive of other dimensions of your personality. This is one dimension, but not the total. If it were the total dimension, the only dimension, then you would be absolute. If you were absolute, you would not be in time and space.

What is the definition of absolute? That which is beyond time and space is absolute, infinite. That which is relative to time and space is limited, finite. This state of mind is not absolute. It is only one dimension of your personality, perhaps the tiniest aspect. Your total personality is far greater. But how can you know it? You are angry, full of jealousy, worries, anxiety and frustration. Love and hatred inflame you and each and every insignificant event has a great bearing upon your mind. How to get out of it? If you want to remain in it, if you want to be worried, melancholic and depressed, that is well and good. But if you have become aware of the limitations of your existence, if you know that you are mentally, emotionally and spiritually atrophied, then you have to find a way out. I think mankind is searching for the way.

The path of yoga

Throughout history, man has been trying to overcome his limitations. He wants to be infinite. He wants to see the light, and for that he has tried path after path. Therefore, I think it is worth your while to try yoga. The therapeutic value of yoga is one aspect. But man has a greater strength to know. Beyond this physical body there is something very great and the way to realize this is the path of yoga. You must always keep this possibility before you. You may live in this physical body, with this individual mind, but your awareness must be greater and wider. You should be aware of your infinitude. You should be aware of the possibility that you can create, and gradually get into yoga headlong, up to your neck.

Life means yoga; yoga means life. Therefore, you do not have to make any substantial change in the order of your living or day to day life. If it is not possible to practice in the morning, do it at night. Half an hour a day for yoga means that you have twenty-three and a half-hours left for your other activities. During this half an hour, practice one or two asanas, simple pranayama and meditation. Sit quietly, close your eyes and find a way for yourself.

You have to find your own way! Nobody can carry you on their shoulders. There are no motor cars, no cable cars. You have to go by yourself. No swami, clergyman or religion can take you there. It is a very narrow path and two cannot traverse it together. There is only one way traffic and only a one-pointed mind can go in. With a concentrated mind keep going in and follow the light.

Hari Om Tat Sat

Hatha and Kundalini Yoga

Swami Satyananda Saraswati

Glasgow, Scotland, April 15, 1982

Hari Om Tat Sat

To the people who are acquainted with yoga the idea of kundalini will not be a difficult idea. First of all let us analyze the word Hatha Yoga, which is not well understood anywhere in every part of the world. What is Hatha Yoga? Usually people say this consists of exercises. It is not that. All over the west the teachers say come and we will teach you Hatha Yoga and they give a few exercises. Hatha Yoga is not that. If these teachers are here they should not be offended. I am going to talk about Kundalini Yoga.

Yoga means connection or union. That is the literal meaning. Hatha is a combination of two Syllables, Ha and Tha, which according to the classical texts means, solar and lunar, sun and moon. This is the interpretation of *Hatha Yoga Pradipika*, the text on Hatha yoga. Ha represents the sun and tha represents the moon. The union of sun and moon is Hatha Yoga. This is the literal meaning. Let us analyze what is the meaning of sun and moon. Sun represents the pranic energy in the body, the life force, thorough which you live and you exist. It is known as prana. Symbolically, it is represented by the word sun. Moon represents the mind, the consciousness, the thinking principle,

the thinking instrument, through which you think, you know, you understand. If there is not mind you can not even know that you exist, you are existing like a rock. A rock exists but it does not know that it exists because it has no mind. Moon represents the mind, sun represents the prana, life. Life and mind both constitute our structure. We are a combination of these two. Now exactly what does sun and moon mean in this physical body?

In the spinal column there is a place at the bottom of the spine known as Muladhara chakra. It is situated in the perineum in the masculine body and at the posterior side of the cervix, behind the uterus in the feminine body. It exists in the form of a small growth or gland. From there emanate three channels and I will first talk about two of them. These two channels are known as nadis. *Nadis* are not nerves but flow. They go up through the spine, within the framework of the spine, meeting each other in four junctions. The first is the sacral plexus, the second is the solar plexus, the third is the cardiac plexus, fourth is the cervical plexus, and finally they culminate in the medulla oblongata. These two channels flow respectively from the left and right sides of that small gland, Muladhara chakra. From these four distributing centers known as chakras, the two energies, the pranic energy and the mental energy are distributed throughout the body. The general distributing channels are 72,000 in number. The main distributing centers are four, Swadhisthana chakra or sacral plexus, Manipura chakra or solar plexus, Anahata chakra or cardiac plexus, Vishuddhi chakra or cervical plexus. They are respectively situated at the sacroiliac joint, at the fifth lumbar, behind the sternum and in the neck. They are

the particular distribution centers of the two types of energy through 72,000 distributing channels. This is the literal meaning of Hatha Yoga.

Now, why should you say Hatha Yoga is union of these two nadis? These two nerve channels flow, and they are distributed to every part of the body, and they culminate, not join in the medulla oblongata, at the upper terminus of the spinal cord. But there is no union. Through certain yoga practices the union between the two nerve channels is brought about at Ajna chakra or the medulla oblongata, pineal gland, third eye, guru chakra, which are all names for the same place or location. When these two channels are connected by certain processes in the medulla oblongata, at that time something happens. That happens again or takes place at the base chakra, in the Muladhara chakra. That is why Hatha Yoga is practiced. What is Hatha Yoga? Just as Raja Yoga is yama, niyamas, asana, pranayama, pratyahara, dharana, dhyana and samadhi, I will tell you the steps of Hatha Yoga.

1. First comes neti, concerning the nasal passage,
2. then dhauti, the washing the alimentary canal,
3. third is basti, the washing of the rectum and large intestine,
4. then comes Kapalabhati, in order to awaken the frontal part of the brain.
5. Fifth comes Trataka, concentrating on one point with unblinking gaze.
6. Sixth is uddyana nauli, churning of the rectus abdomini.

These constitute the first part of Hatha Yoga.

After accomplishing this you should take to asanas and then pranayama. After that begins the awakening

of kundalini. Now, it is not necessary for me to tell you the different practices of Hatha Yoga. Those of you who know will understand, but those of you who do not, you must study. The practice of pranayama is one of the most important techniques for awakening the kundalini. Kundalini is the dormant power in Muladhara chakra and it is the evolutionary energy. When you practice pranayama you withhold the breath, and then you retain the breath in the mid eyebrow center. When you concentrate in the mid eyebrow center then the union between the two nadis takes place, that is, the solar and the lunar channels. Therefore, in Hatha Yoga and yoga in general pranayama is considered to be very important. Of course, these days we teach pranayama for good health, and it does give good health, but the purpose of the practice of pranayama is to awaken kundalini.

When you practice pranayama these two nadis join each other and then the third channel is opened. The third channel is also within the framework of the spine and it is known as Sushumna. This nadi connects Muladhara chakra with Ajna chakra and in most people this channel does not function at all. It is the sleeping channel. Ida is responsible for the mind, Pingala is responsible for prana, and Sushumna is responsible for conducting the spiritual energy. The other two nadis are not fit to conduct these divine energy complexes. In order to awaken the Sushumna nadi pranayama has to be practiced.

What is pranayama? Breathing is not pranayama. I must tell you this very frankly, that it is not my interpretation. Respiration is not pranayama. The gap between respirations is pranayama. When you inhale and when you exhale there is a gap. That gap is pranayama.

That gap could be a fraction of a second, it can be one second, it can be three minutes or it could be ten hours. How do you explain the gap between inspiration and expiration? We call it retention. When you have inhaled the breath and before you exhale the breath you retain the breath. In Hatha Yoga this is known as *kumbhak*, or retention. This retention has to be practiced along with the three bandhas. *Bandha* means lock. When you lock the chin, it is called *jalandhar bandha*. When you contract the perineum, the area between the excretory and urinary systems or the coccyx, that is called *mulabandha*. Contracting the abdomen is called *uddiyana bandha*. These three bandhas or locks are to be practiced along with retention.

Now, retention is of two types. When you have inhaled and when you exhale there is a gap, and when you have exhaled and then you inhale, there is another gap. These two gaps are known as retention. Retention of breath inside and also retention of breath outside. In the books they call it internal kumbhak and external kumbhak. When you practice internal kumbhak you must practice two bandhas, not three; jalandhara bandha or the chin lock and mulabandha or locking the perineum. When you practice external kumbhak, you must practice three bandhas including uddiyana bandha. After learning how to practice jalandhar bandha, uddiyana bandha and mulabandha you must know how to inhale, how to retain and how to exhale, and how to retain and how much and how many times. The general ratio is one, two, two, one, which means inhale for one unit, retain for two units, exhale for two units and retain for one unit.

This inhalation, retention and exhalation should be done with the mantra. Of course you can practice

with the mantra that has been given to you by your guru, or you can use any mantra, but strictly according to Hatha Yoga texts it is the Gayatri Mantra which has twenty fours syllables. Even according to our knowledge which has been gained through the modern sciences the vital capacity of a normal human being is that much. Gayatri Mantra has twenty fours syllables and that is the normal capacity of people. According to your vital capacity you must inhale and not beyond that. According to this capacity, you inhale, and your exhalation and retention is twice and should be twice that. It could be more also. Now when you inhale, retain and exhale and retain, it should be according to Gayatri Mantra, one, two, two, one. Start with the left nostril and end with the left nostril. That is one round. After practicing one round you must become calm, with your eyes closed, concentrate on the natural breath for a minute or two, and then practice the pranayama again. Five rounds of the practice will suffice for those who are keen to awaken kundalini. This is the practice through which you create by retention, the union between the lunar and the solar channels.

When the union takes place what happens? You have the vision of light, what you call illumination. The word used in religious scriptures is enlightenment, illumination, inner light. The moment the union takes place there is a spark, and you feel a sort of illumination. It could be in the form of the visualization of the light, or in the form of a visualization of fire, or a flame, or just light. At this time of illumination, energy is circulated, is created, in Muladhara chakra. This Muladhara chakra is the seat of a primal energy which is known throughout the world as Kundalini Shakti.

The word kundalini has two meanings. One meaning is coil. A serpent coiled up is called serpent in kunda. Kundalini also means one who lives in a deeper place. In Sanskrit *kunda* means depth. This energy, when it is awakened, brings about a total change in perception, in awareness and of the inner realization. The awakening which takes place in Muladhara chakra is immediately conducted to the centers in the brain. There are six chakras, related to six areas in the brain. In fact, the real awakening takes place in the brain. But in order to awaken those centers in the brain, you need extra energy, and this extra energy is created in Muladhara chakra.

The practices of pranayama, Laya Yoga, Mantra Yoga, Kriya Yoga are helpful for the awakening of kundalini. I have to tell you about the practices since it is important and I am sure that you who have been practicing it will understand it correctly. When we use the words awakening of kundalini we always make mistakes because, when we have certain experiences that does not mean awakening of kundalini. Awakening of chakras, awakening of nadis like Sushumna, and awakening of kundalini are three types of awakening. When we say that the awakening of kundalini has taken place, we are not very clear. Mostly it is the awakening of the chakras and the nadis. These chakras are six and they are also dormant. *Chakra* means circle. It is like energy movement, but it is dormant. When awakening takes place in the chakras there are mild psychic experiences, such as visions of gods, goddesses and angels, sages, rishis, colors. These are very pleasant and most of us think that awakening of kundalini has taken place, it has not taken place. Chakras must be awakened first.

If kundalini awakening takes place without the awakening of the chakras first, then we will get into difficulties. That is why asanas or postures are practiced. Now, we practice asanas, and I also teach them, for good health, for therapy, but that is not their purpose. Good health and therapy are a side product of the practice of asanas but it is not the main product. *Shirshasana*, headstand pose, *sarvangasana*, shoulder stand, and other major asanas, are responsible for mild awakenings in the chakras. It is very surprising that most books miss this aspect. The science of postures was discovered thousands of years ago. The Rig Vedic texts, which are supposed to be the oldest written books refer to asanas or postures. I do not know when it was written but some of the western scholars, like Wilson and Griffith, think that this book must have been compiled at least 45,000 years ago, which means that the science of postures must have been known to people at least 45,000 years ago.

I do not think that people living 45,000 years ago had the terrific amount of stress we have today, cancer, tumors, thrombosis, meningitis and multiple sclerosis. Maybe there were diseases. The asanas were discovered by the rishis, sages and saints in order to develop the consciousness of man, so that he comes out of the captivity of instincts and ignorance and develops his consciousness and intuition. That was the purpose of yoga postures. In India today, in rural areas, even today, 1982, we do not have to know asanas. It is not necessary. Many people ask me if people in India practice asanas. I say no. Why? It is not necessary. If I am not sick why should I go to the doctor?

Yoga postures are definitely intended to awaken the chakras. *Sarvangasana* is for Vishuddhi chakra,

bhujangasana is for Manipura chakra, *shirshasana* is for Ajna chakra. Like that there are asanas which are responsible for awakening these energy centers. *Chakra* means energy centers. They are the junctions from which the energy is distributed throughout the body.

Now after the chakras have been awakened the next point is awakening of Sushumna. Sushumna is a sleeping passage, it has no function. I will tell you what Sushumna is. You will discover that every hour and twenty minutes the flow through the nostrils changes from one side to the other. The rhythm is not the same every day. Every fourth day it changes. Starting with the new moon day, exactly at the time of the sunrise, the left nostril will start flowing and the right nostril will be closed. It will keep flowing for about one hour and twenty minutes, then the right nostril will start to flow and the left nostril will be closed; and this goes on for three nights and days. On the fourth day at sunrise not the left but the right nostril starts to flow for three days. In this way the flow alternates after every three days. After fifteen days, when the moon is waning, you will find at the time of sunrise, not the left but the right nostril is flowing.

Now in between, when one hour and twenty minutes is over for a few minutes you will find that both nostrils are flowing in unison. That is called Sushumna. It operates at the junction point of right nostril and left nostril activity. It has also been seen in scientific studies, when the left nostril is freely flowing, then the right hemisphere of the brain is manifesting extra activity. In the same way, when the right nostril is freely flowing and the left is blocked, then there is increased activity in the left hemisphere of the brain.

It has also been observed in scientific studies that the temperature of the breath of the two nostrils is not the same. Breath in the left nostril has a comparatively lower temperature than the breath in the right nostril. But when both are flowing equally for a moment or two it has been seen that both hemispheres of the brain are equally active. In Hatha Yoga texts, and other yoga texts, it has been said that when the right nostril is flowing then there is dynamism, extra activity in the body. The vital energy is increased at that time. When the left nostril is flowing, the vital energy is low and the mental energy is high. But when both the nostrils are flowing freely, vital energy and mental energy are balanced. That is called Hatha Yoga. The meaning of the term Hatha Yoga denotes the fact that both energies are in balance. That is the point where awakening of Sushumna automatically begins.

It is also said, in the Hatha Yoga texts, when both the nostrils are flowing equally and freely you must stop all your work and sit for meditation. You will have very little difficulty in controlling the mind, because at that time, the mental energy and the vital energy are balancing each other and there is no oscillation, there is no excitement, there is no stimulation of any type of energy because they are balancing each other.

Now, this Sushumna nadi which relates to the total awakening of the brain is indicated by the free and equal flow of both the nostrils. When awakening of Sushumna begins, that is the second awakening if both nostrils keep flowing from half an hour to one hour, to two hours. It is not good for everybody; it is only good for the aspirant. Hatha Yoga texts say that

when Sushumna is awakened, at that time, whatever you think is accurate, because the centers in the brain are connected with Sushumna, and those centers in the brain give you correct judgment.

Many people have very psychic capacities and they can just tell what the truth is because their Sushumna is awakened. So first, awakening of chakras, then awakening of Sushumna and only then should you attempt to awaken the kundalini. Awakening of kundalini is one of our special achievements. Once the awakening of kundalini begins, you step into another area of your existence. That is almost a rebirth in the same body. You are not the same mind; you are not the same personality. You may have the same name, you may have the same body, but there is a total conversion, there is a total metamorphosis of the whole existence. This energy is such that the experiences that you have at the time of awakening of kundalini are fantastic. When awakening of kundalini begins it first awakens Muladhara chakra. All the instincts and faculties related to Muladhara chakra become powerful and step by step it goes on awakening other chakras, Swadhisthana, Manipura, Anahata, Vishuddhi and Ajna chakras. As it passes through each chakra it remains there for some time, invigorates, energizes that chakra and expresses the latent capacities of that chakra.

Muladhara and Swadhisthana chakras are seats of instinct and base energy. Therefore, you find in great sadhaks and aspirants the moments of enlightenment are full of turmoil and crises. Read the life of Buddha, read the life of Mohammed, read the life of Christ; what they all say is that the period of crisis, fears, passions, desires, everything that is life, everything

that is instinct and everything that is base, comes out. Kundalini Shakti is a powerful energy that gives life to every instinct in man from Muladhara to Ajna chakra. You have faculties already in you, but they are dead. They are not operating. You do not have enough energy to operate and maintain them. With the awakening of kundalini, the dormant faculties of instinct, intellect and intuition, all the three groups of faculties that are inherent in us are awakened step by step. If Sushumna is not awakened this crisis happens many times if you do no pranayama, and you do no asanas, and you say that for moksha, pranayama and asanas are not necessary. If somehow your kundalini is awakened, what is going to happen? It will develop the faculties of Muladhara chakra. It will not go beyond Muladhara chakra since the channel which is supposed to carry this energy to Ajna chakra is not functioning at all.

It will develop Muladhara chakra. What are the faculties of Muladhara chakra? Fear, passions, and you will have terrible passions, and you will have terrible fears. That is why it is said, through asanas you should awaken your chakras and through pranayama awaken Sushumna nadi, then you do the mantra, or any other practice that your guru has taught you. For a smooth voyage of kundalini from Muladhara chakra to Ajna chakra the most important elements that I have to suggest are asana, pranayama, mantra and guru. But asana and pranayama will give you positive results if you do a little bit of Hatha Yoga, that is, purification of the body, purification of the nadis and purification of the elements.

So much in short about Kundalini Yoga.

Hari Om Tat Sat

The next two lectures were given at a three day residential retreat at Otterburn Hall, Northumberland, England from the 16th to the 18th of April, 1982. They are preceded by introductions to the retreat by Rishi Vasishtha and Swami Sayananda Saraswati

The first lecture is on Meditation and Sri Swamiji begins by pointing out that meditation can neither be described nor can it be taught. All practices that are called meditation and have been taught for many years are not meditation but preparation for meditation, that is, Yoga Nidra, Trataka, Ajapajapa and Nada Yoga are practices of pratyahara. So Sri

Swamiji clearly distinguishes between these practices and meditation in which the only three components remaining after complete pratyahara or the de-linking of mind from the senses, are the meditator, the act of meditation and the object of meditation without any distractions. He then explains which of the methods of pratyahara are suitable for which types of people. Finally, he gives correct definitions of dharana, dhyana and samadhi to complete his characterization of meditation and Raja Yoga.

The second lecture is on Tantra and Sri Swamiji begins by stating that the phenomenon of dream illustrates that the mind can expand and function

without the use of the physical sense organs, and he goes on to say that from the viewpoint of Tantra you cannot liberate the energy without the prior expansion of the mind. This idea of the gradual expansion of the mind is elucidated using the ideas of the seven lokas and the 24 tattvas or principles of Sankhya philosophy and these levels or realms are related to experiences the yoga practitioner has as a result of his or her sadhana. In Sri Swamiji's talk Tantra emerges as the supreme science of awakening the evolutionary energy in the individual and utilizing it for the spiritualizing of day to day life of the individual as well as that of the society in which he lives.

Otterburn Hall

Retreat Introduction

Rishi Vasishthananda Saraswati

Otterburn, Northumberland, April 16, 1982

For this seminar we have assembled as many European satellites of Sri Swamiji as possible and I will introduce them by name and mention where they are located and I will close by saying something about Sri Swamiji and his activities for the proliferation of yoga in a form that is accessible to everyone and is true to both its ancient and classical basis and tradition, as well as, being in tune with the most modern scientific discoveries concerning the human physiology, the brain and his psychological nature. Therefore, not only do you have a unique opportunity to be in the presence of Sri Swamiji and to learn from him at every opportunity, but you can interact during the day with all of us on any questions you may have concerning yoga in general or your own yoga practice. We almost, outnumber you (laughter). So let me briefly introduce the swamis that are on stage here.

There is Swami Vasudeva from London; Swami Satyamurti and Swami Om who have traveled here from Belfast, Northern Ireland, where there is the oldest Satyananda Ashram in Europe. Then we have Swami Vedamurti from Sheffield, who has been very active in the Northern United Kingdom and who has also visited Newcastle upon Tyne. Next, we have Swami Anandananda from Torino, Italy, who has guided many

to the ashram in Munger and prepared them so they would not suffer too great a culture shock. So if you want to go to the ashram in India without problems, he is the man to see. Then there is Swami Pragyamurti from London, who has worked tirelessly to teach Sri Swamiji's practices throughout London and the South of England in many venues including hospitals and prisons. Next, we have Swami Tantramurti who is also from London,



and Swami Bhajanananda from Thessalonica in Greece. There are a number of Satyananda Ashrams and Yoga Schools in Greece. Swami's Bhoomananda and Yogamudrananda are arriving today from Switzerland. All of us have been associated with Sri Swamiji for 12 years or more.

The purpose of this visit by Sri Swamiji is to allow people from all parts of the United Kingdom to have a greater and closer acquaintance with him in a residential setting such as this one here at Otterburn Hall in Northumberland. He has just come from Glasgow and Edinburgh, and before that he gave programs in London.

In 1968, when Sri Swamiji came to Europe for the first time the practices which you now know as yoga nidra and shankhaprakshalana, about which Sri Swamiji has now several books available, were totally unknown in the west. Many people are publishing these practices now in their books as their own inventions, but they were unknown in 1968. So when Sri Swamiji first came there were almost no books on yoga and also very few truly knowledgeable yoga teachers. Maybe the most important aspect of Sri Swamiji's instructions for us westerners is that he has made it possible for non-Hindus, for non-specialists in Sanskrit, for non-specialists in Eastern philosophy, to have the benefits of some of the most advanced techniques of yoga.

Let us consider shankhaprakshalana as described in the ancient yoga texts. You just go the river, get into the river, open your mouth against the flow of the river, open the four sphincter muscles and the river flows through. In order to be able to open the sphincter muscles consciously at will, I would say you have to go to Munger, you will have to practice yoga



for twenty four hours a day and you will have to do it for at least two years and that if you practice diligently, continuously and seriously.

Now that is not a real option is it? Who is going to be able to spend twenty four hours a day doing yoga? Nobody here in this room! So Sri Swamiji had to devise a way to achieve the same result by the scientific use of the water pressure built up gradually by drinking a number of glasses of water combined with

some simple asanas to open the sphincter muscles successively until there is free flow of water within the intestines which is finally expelled sufficiently clear. Most can do it; some in half an hour, some in two hours. So here was an almost unknown practice of great utility for the health of mankind which was for all practical purposes inaccessible to most individuals and Sri Swamiji created the detailed technique which made it available to all, of course under instruction and supervision of a qualified teacher.

Suppose that you ingest a poisonous substance or spoiled food. If you can get rid of all the content of the stomach and intestinal tract in half an hour or quicker with experience, then your battle with that poison, would be confined to what has entered your blood stream and its treatment will be enhanced. It is a practice of total cleansing which could be learned in high-school and could become a regular hygienic skill like cleaning your teeth and going to the toilet. Everyone should know it.

A second example is yoga nidra. Yoga nidra was originally developed by Sri Swamiji and I need to talk about this because it is not written about in the books and many people do not know its origin. You must know who you have sitting here in front of you. You may not get the chance again to learn what you will be taught here from one who has mastered all teachings he imparts and which he developed true to the texts and oral tradition of yoga and Tantra by careful scientific analysis of his own experience and that of his students. Make good use of these days that you will be in his presence.

So let us consider the case of yoga nidra. Brahmin priests place the devatas and their corresponding

mantras in different parts of their body until they become so relaxed that during the ceremonies they will be performing subsequently they will be perfectly concentrated throughout. Yet how could one expect our students to learn Sanskrit, to learn the names of all the devatas and their corresponding mantras, and then learn where to deposit them in the different corresponding locations throughout the body? It is all impossibility!

So just as in the case of shankhaprakshalana, Sri Swamiji got rid of all the inessential aspects of the practice but maintained and clarified the effective and essential aspects underlying the traditional practice which he explained on the basis of modern knowledge about the central nervous system, and the brain, as well as, yoga physiology and psychology.

Sri Swamiji did the same for all the classical techniques which are usually only described briefly when written down in Sanskrit texts, and whose detailed explanation and practical instruction was left to the guru to personally impart to the disciple. It is due to Sri Swamiji's activities in developing, investigating and promoting all aspect of yoga throughout the world that the great science of self perfection, which was confined to the intimate circle of guru and disciple, became accessible to all and sundry and for the benefit of all, making it truly the most important inheritance to all of us from our ancestral great ones.

One last thing I want to mention which most people in the west do not understand. I am a university professor, an expert in Computer Science, and I am a very high strung intellectual, yet on the other hand I have a guru, so people ask me why I have a guru. They say they like yoga but cannot understand the need for

a guru. My answer to that is that first of all everything becomes very easy then. I had read all the yoga books and all the shastras available in the 1950s. I even tested Swamiji to see whether he was like the other swamis I had met or whether he knew what he was talking about. Without a doubt, not only was he saying modern things, not only was he showing us every yoga practice, he had practiced it, he knew it, and he also knew the tradition, and personally he is completely well rounded in knowledge and experience from having assisted in brain surgery to designing, directing and participating in the physical construction of the Bihar School of Yoga Complex in Munger.

As soon as I met Swamiji I never opened another book concerning yoga. The knowledge required comes spontaneously as soon as I focus on guru regardless of whether he is physically present or far away in India. So that is one importance of the guru disciple relationship and the thing is that in the west we lack devotion.

Many of the yoga groups fight with each other, they do not get along. So devotion is lacking. Many people practice yoga only for themselves and devotion to someone is lacking and this devotion is very important, particularly for us in the west. So we who are collected here are truly devoted to Sri Swamiji and if you ask any of us we will tell you that through devotion to guru everything, all knowledge about yoga comes spontaneously when focused on guru.

All this was said to make you aware of the importance of Sri Swamiji's techniques and of his presence in Europe and the rest of the world. This is all I want to say and I wish you all a wonderful retreat with Sri Swamiji and all of us.

Hari Om Tat Sat

Introduction to Otterburn Retreat

Swami Satyananda Saraswati

Otterburn, Northumberland, April 16, 1982

Hari Om Tat Sat

It was our intention to meet here this time. Originally, when I met Vasishtha last time, he thought that all the chief swamis in Europe should meet somewhere in the south of France, all together. But my program had been extended for several days and so it was not possible, and now we are all here together excepting two swamis from Switzerland, Swami Bhoomananda and Swami Yogamudrananda who will be arriving by train this evening.

We do not represent a religion. Let me say that we represent the basic purpose of all religions which have largely failed, whether it is Hinduism, or Buddhism, or Islam or Christianity, or Judaism. They have become too organized, too materialistic and the basic purpose of religion which is to reunite is being neglected.

The individual soul, *atma*, is a spark of the highest spirit, and this individual soul that is ourself is lost in the wilderness on account of the mind and the objects of the world. We are living a life of illusion and hallucination. Our values, our ideas, our attitudes towards objects are the consequences of a hypnotic process which we are undergoing. The super-self which is talked about in the temples and churches or even amongst ourselves is not a reality. It is like a man in a dream talking about

chocolates but what is the use of that. In order to experience the deeper things you will have to transcend the intellect. Logic is necessary because we have to learn of the soul which we have created, reason is necessary because we are living in a dream. But there is one sphere of man's existence where reason does not get into; we call it *mukti* or liberation.

In order to have this experience we have to completely transcend the body, obviously, also objective consciousness and the consciousness of time and space. You will have to transcend the mind, as I have said, but

how to do it? The more you try to transcend the mind the more you get into it. The more you try to control the mind the more you are under its control. You cannot transcend the mind by the mind. You have to transcend the mind without the mind. Words, ceremonies, rituals, they are necessary for sometime, but for the flight into the unknown, they are completely useless.

Therefore, yoga has come not only as a science of therapy or a science of relaxation; it has come as a science of unfolding the deeper self in man. It is precisely for this purpose that yoga was discovered



thousands of years ago. Whosoever discovered yoga, and I do not think that one man did it; it is the result of a whole tradition, which did it with the purpose of liberating consciousness or the mind from the captivity of matter or *prakriti*.

We need yoga today. In 1968 when I came to Vienna, Austria, I was staying with an artist, a very accomplished and humble artist, when I met a couple Peter Lauer and Janie Lauer now known as Vasishtha and Arundhati. I still remember our first hour, Vasishtha asked me just one question about four sutras of a Vedantic text, the Brahmasutras. It is a very important text, it was taught to the students in the ancient Hindu Universities. He asked me if I knew these four sutras and then began our discussion and that was the beginning of our relationship, and that was the occasion of the initiation given to him and his wife, and they have continued to live together and they have been traveling to Belfast and elsewhere to spread the word of yoga wherever they go.

He himself is an important computer scientist, knowledgeable in mathematics and logic, yet still he has found that by linking oneself to a higher spiritual personality you can unfold your own truth. The knowledge is never gained from outside. It is an unfoldment of what is already in you. The role of the guru is that he is the enlightener. He is the awakener of a real and true guru who is within you.

The truth is that the master you are seeking, for whom you are searching is with you. He is the voice of your Atman, and the knowledge which you get from within you is that which he whispers. But it is also a truth that it is very difficult to have a communication with that guru, the Satguru. *Sat* means real. It is very

difficult to communicate with Satguru, you can not even communicate with your own mind. When you communicate with your mind you have to perceive it as an object. You cannot see it with the eyes. You are looking at me and I am looking at you. You can see me and I can see you. But the perception is not taking place in the eyes, it is taking place in the mind. Even to get this perception you need an object, me.

If you need an object or objects to know your own mind, then you also need an object to know your own self. If there are no objects anywhere how can the universe take place, and how can the mind be formulated into perceptions, cognitions, auditions, etc? The different and various experiences you have come from you and not from the outside. Knowledge is not the nature of the object. No object has the characteristics of knowledge. Knowledge proceeds from yourself. Objects are just the basis, and it is possible to have the knowledge of the object without the basis. It is possible to have the experience without the basis. You can see a flower even though there is no flower. You can hear a sound even though no sound has been produced externally. So what I am telling you is that knowledge is not a characteristic of an object but it is a quality of yourself. But even then it is an object which manifests this quality.

The same is true of your Satguru. Satguru is within everybody, and when we say that guru is within you, we do not mean to say that you do not need an external guide and you should not think that we are being unscientific. The external guru is like a detonator. Many times I am confronted with the question of why there is need for an external guru if there is the inner guru. If you can see that inner guru, if you can hear

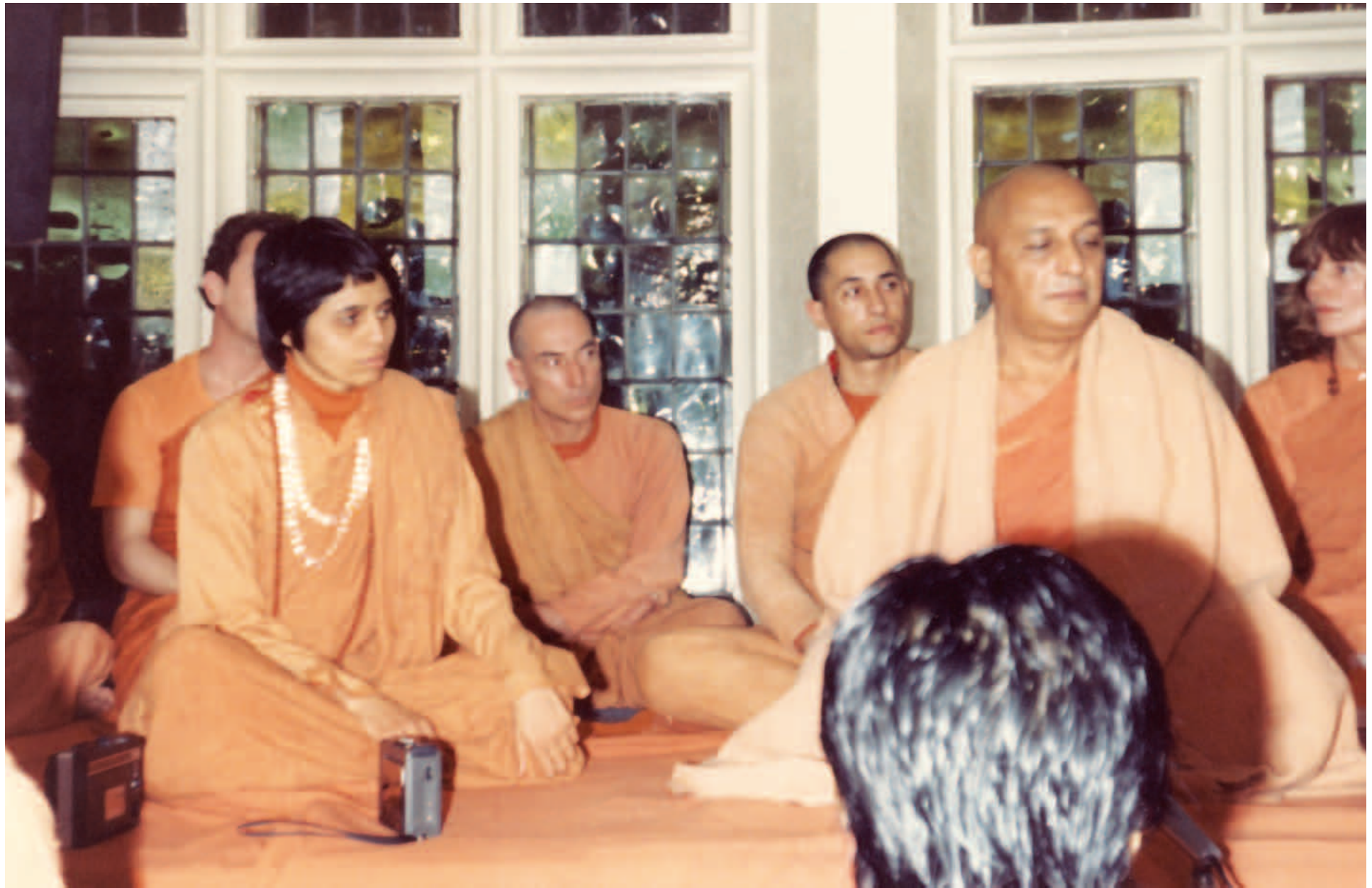
his whispers, if you can feel his benediction, if you can really hear the instructions he gives you at all times, then you do not need an external guru. But how many people can say this of themselves?

We are guided by the symbology of our minds. Many times we mistake that for the voice of that guru. Mind presents itself in the form of knowledge, mind presents itself in the form of divine ideas, because the mind can assume any form, it can assume any shape and any idea that comes into the mind of an ordinary person is an expression of his own mind. Therefore, it is very difficult to rely on our own conclusions because those conclusions are not perfectly reliable. We do not know whether these conclusions come from a spiritual or divine source or they are the conclusions drawn by the mind to suit itself.

Therefore the place of guru is very important in the higher path of yoga. You must know that yoga is divided into two divisions, the external yoga, *bahir anga yoga*, and the internal yoga, *antar anga yoga*. Yama, niyamas, asana, pranayama belong to external yoga. Then *pratyahara*, sense withdrawal, *dharana*, concentration, *dhyana*, meditation and *samadhi*, total absorption, that is called internal yoga.

For external yoga, a teacher who is experienced in that science will definitely help you. But in internal yoga where the depth of the soul has to be awakened, where the deeper forms of emotions are to be realized, then you need a guru. Devotion is called *bhakti* in Sanskrit. By having devotion you are not only expressing external emotions, you are releasing those emotions which were under the captivity of ignorance. This is what was necessary to be said about yoga.

Hari Om Tat Sat



Meditation

Swami Satyananda Saraswati

Otterburn, Northumberland, April 17, 1982

Nothing can be said about meditation and it cannot be taught. It is something which just happens. The practices which we teach are not meditation, but they are practices leading to a state of meditation. However, we have been using the word meditation for all these practices for many years. When one goes to a teacher, they say that they are going to teach one how to meditate. How to get to meditation is one thing but how to experience it is something else.

Out of all the texts on Yoga, the *Raja Yoga Sutras* of Patanjali have described the states of meditation. You also have sutras on Bhakti Yoga, Karma Yoga, on Jnana Yoga, Brahma Sutras and there are sutras on Raja Yoga.

Raja Yoga describes the process of evolution to samadhi in eight stages. That is why this science is known as the yoga of eight steps. Yamas and niyamas are the first two steps; asana and pranayama are the third and fourth steps. The fifth step is pratyahara, the sixth is dharana, the seventh dhyana and the eight is samadhi.

These eight steps are self-control, discipline, yoga postures, yogic breathing, withdrawal of senses, concentration on one point, absorption and the culmination in equanimity.

Yama is self-control,
Niyama is discipline,
Asana is posture,
Pranayama are breathing techniques,



Pratyahara is withdrawal of senses,
Dharana is the concentration on one point,
Dhyana is absorption (meditation),
Samadhi is equanimity.

Pranayama is the beginning of meditation

Pranayama, which we know as a breathing exercise, is the beginning of meditation. Meditation has to do intimately with the behavior of the brain and the nervous system. When we practice pranayama, we practice the mantra, mudras and bandhas also. The combination of mudras, bandhas and mantra along with breathing is the first step to meditation.

When sitting for pranayama, we assume one of the sitting postures, such as *siddhasana*, (the adept's pose) or *padmasana* (the lotus pose) and there are a few more. Out of all these postures the most suitable and effective is *siddhasana*, in which the perineum is pressed with one heel and the lower part of the abdominal viscera with the other. This sitting posture *siddhasana* is the backbone of meditation.

In the beginning meditation can be practiced in other postures also and they will help in the preliminary stages. But in the final stages when the external consciousness drops and the inner consciousness begins to prevail, then it is only *siddhasana*, the adept's pose, which will handle the changes taking place in the body during deep meditation.

Other postures cannot handle the situation when nearing deep meditation and *samadhi*. The process of metabolism, brainwaves, body temperature and skin resistance undergo a tremendous change. Because of these changes, the experiences can be affected. Therefore, in meditation, care should be taken to see that the physical changes taking place do not affect

the consciousness. It is precisely for this reason that emphasis is laid on the lotus and *siddha* postures.

One can close the mind if one has sufficient will power, even while lying down or even while in a reclining chair. But remember that when the mind drops, inner consciousness looms forth and exterior consciousness withdraws. Then tremendous changes take place from top to toe in the physical body. These physical changes, if allowed to continue, are not producers of positive signs. Blood pressure falls, nervous depression takes place and it is only in *siddhasana* in the deepest *samadhi* when one is not aware of oneself, when one has no awareness of body, time and space that the blood pressure does not fall below a minimum requirement.

The temperature in the body is maintained in *siddhasana* because you are pressing two important nadis which are responsible for creating extra electrical influxes. One centre is between the genitals and the excretory organs and in yoga is known as *sutra nadi*. The other centre which is pressed with the other heel is at the root of the urinary organ. The pressure on these two nadis which carry the influxes up and down the body cause constant stimulation to be created, and these are transmitted to higher, remote centers of the brain. From there it goes through the sympathetic and parasympathetic nervous system all over the body. As a result of that, the health and physical responses remain intact.

When practicing pranayama one important principle must be remembered, that mind and life, both have an effect upon each other. When the life principle, the *prana* is disturbed the mind is also disturbed. There is a sympathetic action and reaction traveling between

the two. In the same way, if mind is disturbed that also affects the *prana*.

This principle can be applied positively also. If the *pranas* are controlled, automatically mind is controlled, or if the mind is controlled, the *pranas* are automatically controlled. It is said in the texts on yoga that if the mind becomes one pointed, when it loses its association with the sense objects, immediately retention of the breath takes place. Immediately the *prana*, the breath is stopped and that is known as *kevala kumbhaka*.

There are three types of retention:

Antaranga kumbhaka: when you inhale and retain the breath,

Bahiranga kumbhaka: when you exhale and retain the breath,

Kevala kumbhaka: when breath stops at any point without effort on your part.

Inner retention, when you inhale and retain the breath inside and external retention, when you exhale



and retain the breath outside are the two forms of retention known in pranayama, but there is a third type of retention when the breath stops at any point, without your knowledge or any effort on your part. How does that happen? That happens with the cessation of the influxes of the mind.

When one is meditating, the mind stops; it ceases to have any association with objects, time, space, and ego also. Then the breath stops and it can be for one minute, two, three or four. That is called kevala kumbhaka. It is a real event in the life of a yoga aspirant.

When breath stops immediately the light shines in the eyebrow centre. The whole frontal brain area will become illuminated as though it were day-break. You come out of the darkness. When the eyes are closed it is as they say, the dark night of the soul. When kevala kumbhaka takes place, illumination of the eyebrow centre occurs. This little spot of illumination finally spreads throughout the inner area, the inner akasha, the chidakasha.

So, by the control of mind, the prana is controlled and automatic breath suspension takes place. This is difficult, but, it can happen later. To control, to unify or isolate the mind from sense experiences and ego is not easy. So we go the other way; first have control over the prana and by doing this, suspension of mind takes place.

Earlier, I mentioned suspension of breath, suspension of prana and how, by controlling the mind prana is suspended and likewise by controlling the prana mind is suspended. How does this happen? While practicing pranayama with mudras, bandhas and mantras, gradually the mind drops and the awareness withdraws itself from objects around. Later, even the

awareness of ego is dropped, "I am meditating" - even this idea does not remain.

After perfecting the practice of pranayama then the practice of pratyahara should be taken up. Pratyahara is a Sanskrit term, it is a retreat. Retreat means to return. Senses usually run towards objects; eyes after form, ears after sound and nose after smell. This is how the senses run after the respective sense objects. The knowledge of the sense object is then transferred to the mind and thus stimulation is constantly sent to the different centers of the brain, thereby disturbing the mind. It is agitated, active and dynamic all the time.

To silence the mind, we have to de-link the mind from the senses. This de-linking process between the mind and the senses is known as pratyahara. For example, a candle is burning in a room and the windows are open. The flame therefore flickers and is sometimes extinguished. A wise person will close the windows to prevent the wind coming in; the flame then remains un-flickering, unmoving. In the same way we have to practice sadhana (practices) by which the de-linking process is affected, and that is exactly what we teach, not meditation.

Yoga nidra, antar mouna, trataka, ajapa japa, Nada Yoga, mantra writing, practicing mantra, singing kirtan and a few other practices, whilst being known to us as meditation, are in fact, practices of pratyahara. They help us to de-link the mind from sense experience and sense stimulation.

In one of the Tantric texts there is a dialogue between Shiva and Parvati. Parvati asks Shiva, *"How does one transcend the awareness of the objects, how does one annihilate the ego, how does one realize the homogenousness and totality and absoluteness of one's own self?"*

In reply Shiva tells Paravati, *"There are 125,000 practices and these practices ultimately withdraw the mind from the sense objects."*

After the mind has withdrawn itself from the sense objects and is isolated and it is roaming within one's own self; when the mind is experiencing itself without an external aid, then you have other practices which the guru will teach you. But these practices in yoga which are taught not only by me and the swamis, but also by other schools like Transcendental Meditation and E.S.T. and by other various names, are all practices of pratyahara, not meditation.

What then is the difference between pratyahara and dhyana, meditation? In pratyahara, mind is trying to withdraw itself from the experiences into one unity. When you are in meditation, there are only three things that are surviving for you: the meditator, the act of meditation and the object of meditation. This is the trinity in meditation and other than these three, nothing is surviving for you. There is no fourth experience, no experience of distraction or experience of dissipation, no knowledge of experience of time and space. There is just me and the object and process of meditation that is going on.

During the practices of pratyahara which we do, there is interference, interception of one idea by another idea. When you introduce one idea another idea then intercepts. The flow of thought, the consciousness cannot become constant, it breaks from time to time as you may have seen in the recorded electronic waves; there is no straight line.

The quality of the person determines which practice of pratyahara is suitable

So this pratyahara can be accomplished by one or more systems. For some, the practice of trataka is

suitable whilst for others the practice of antar mouna is suitable. Now, this also depends upon the quality of the person. Some are predominantly balanced, others are predominantly aggressive, dynamic and others are predominantly lethargic, indolent, lazy and inert. These three types of people are known in yoga as sattvic, rajasic and tamasic people respectively.

For those people who are tamasic, like the python, seldom moved, one type of practice is needed; for rajasic people another type of practice and for sattvic people a different practice should be taught.

Antar mouna is suitable for rajasic people

Antar mouna is not suitable for sattvic people but is a better practice for rajasic people. Who are rajasic people? You have seen a monkey. It is always restless, it is never constant. If you give a bottle of whiskey to a monkey and after that a scorpion bites the monkey, then you can imagine the type of behavior it will have. The type of person known as rajasic is restless by nature, stung by the agonies of life and having drunk the pleasures of life. If you give them the actual practices of one-pointedness they will have fearful experiences, they will not be able to handle them. So they are taught antar mouna.

What is antar mouna? Just letting thoughts come, just see them without controlling them. Here you do not have to control them because you cannot control them.

Kirtan is suitable for tamasic people

Tamasic people are the most passive type of people. If you put them in lotus posture and give them a mala of "Om Namah Shivaya", after fifteen minutes they become blank, no idea, no emotion, no consciousness, no mala - the mala falls down. After some time they

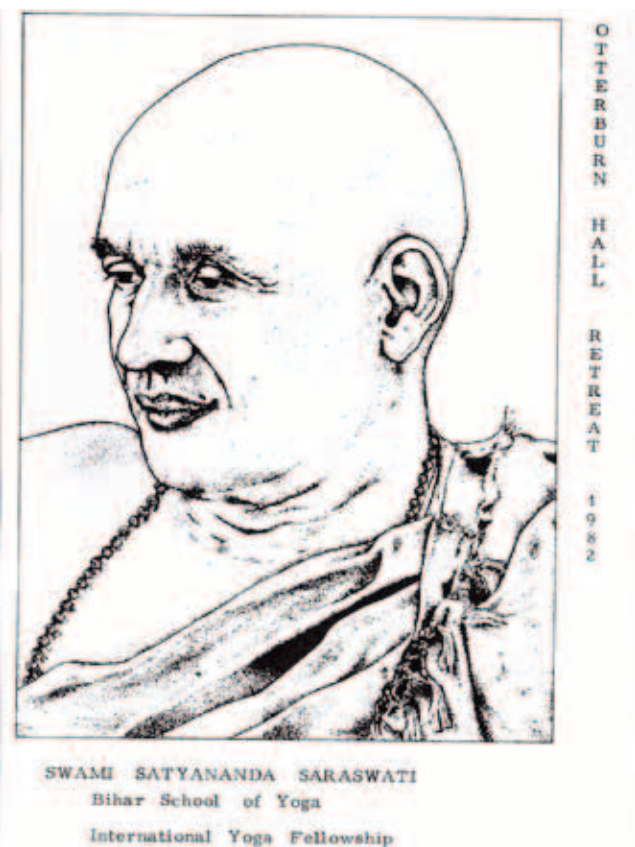
start thinking "after all I'm repeating God's name, I am in lotus posture but it is not necessary, I can even lie down, after all God does not care about the lotus posture I can just lie down." So they lie down mumbling the mantra and then fall asleep. This is the tamasic person who does not want to take the minimum pain, who thinks that everything comes without difficulty. They do not want to make an effort, or budge an inch or have a little difficulty in lotus posture or siddhasana. These tamasic people need a different sadhana so that

they can avoid sleep and get a little pleasure; something like kirtan which is pleasant.

Trataka is suitable for sattvic people

Then there are sattvic people who have a harmonious mind. True, their mind also oscillates or dissipates, but generally it is not so unruly as is the case with the rajasic people. Teach them trataka or give them concentration on a symbol or an object, they will have difficulties no doubt, but they will be able to get through them.

RETREAT		PROGRAMME		
		Friday	Saturday	Sunday
Morning:				
4:30 -			Get up	Get up
5:30 -			Ajapa Japa	Ajapa Japa
6:30 -			Axana Pranayama Mudras Bandhas	APMD
8:30 -			Breakfast	Breakfast
9:30 -			Free time	Yoga Nidra
10 -			Yoga Nidra	
10:30 -				Talk on Tastes
11 -			Talk on Meditation	
11:30 -				Free time
noon:				
12 -			Free time	Dinner
12:30 -			Dinner	
1 -				Satsang
1:30 -			Free time	
2 -	Registration can begin			Closing Tea&Discute
2:30 -			Lokhi Japa	
3 -			Nada Yoga	
3:30 -			Antar Mouna	
4:30 -			Satsang	
5:30 -			Free time	
Evening:				
6 -	Supper		Supper	
7 -	Introduction of Swamiji		Free time	
7:30 -			Kirtan	
8 -	Kirtan			
8:30 -			Trataka	
9 -	Trataka		Maha Yoga Nidra (sleep)	
9:30 -	Maha Yoga Nidra (sleep)			
DURING FREE TIME THE BOOKSHOP WILL BE OPEN				



So, according to the nature and the quality of the person, these 125,000 sadhanas can be distributed. There are sadhanas meant for those who have predominant instincts in them; also practices for those who have divinity in them and also practices for those who have human passions manifesting. So accordingly, you practice pratyahara.

Pratyahara is similar in method to self-hypnosis

When you are practicing pratyahara you are undergoing a process similar to hypnotism; this you must understand. Up to the practice of pratyahara you are leading yourself through a process of self-hypnotism. When pratyahara is accomplished, then you break away from that process of hypnotism.

When we try to expand our consciousness through hypnotism, there is no expansion of consciousness. Hypnotism is a process where you are limiting the area of consciousness gradually until it is completely dissolved. In yoga, up to pratyahara the hypnotic process is followed. Whether you concentrate on a light or on sound, an object, a star, a yantra, a mantra



or mandala, or on your Guru, your deity, Christ or the cross or Om, it is a hypnotic process. You cannot deny this, but if you do not follow this process you can not get through. It is very difficult to get into the realm of concentration without de-linking the mind from the senses, because the senses are so powerful; and more than that the mind is powerful. Either you are thrown out or you sleep well.

Once I sat in padmasana at five o'clock in the evening and got up in the morning at five a.m. That was twelve hours of meditation and this to me meant samadhi. I told my Guru that I was in samadhi for twelve hours. He said "O.K., then you must have got knowledge, so why do you ask me? If you can rest with your Atman within yourself for twelve hours, then who is going to be your Guru, you are the Guru".

So the essential process of hypnotism has to be followed up to pratyahara when the senses do not trouble you any more. When you close your eyes the objects are beyond sight, but even then you keep on hearing sounds that will disturb you. So for that

purpose a mantra is chosen to practice a continuous tone. This is how you transcend the sense of audition. Through kirtan also, the same thing is being done.

Dharana: concentration and departure from the hypnotic process

Now when you reach dharana, concentration you depart from the hypnotic process. From the point of dharana you are expanding your consciousness; the normal awareness of the object is expanded. This is called expansion of mind. Dharana is concentration, fixing the mind on an object and holding the awareness on that object for a particular period of time; so much so that the mind which has an idea transforms itself into the form. The idea is converted into a form, it is given a form.

Supposing the form upon which you are trying to concentrate is your Guru, you are concentrating on that form. Who is concentrating and what is that? That is an idea which is otherwise formless and it assumes a form. When you visualize your Guru or the symbol inside you, the idea has assumed a shape. After some time this idea that has assumed a shape has the power,



the ability to come out of the enfoldment of the body. This idea initially seems to be of psychological stuff; a thought or an emotion, but when you give it a shape of a Guru, an object or a symbol, then it gains momentum. When it gains momentum it is converted into an energy substance; it becomes energy and is no longer psychological stuff or an idea. This energy can be transmitted, you can link yourself to the person upon whom you are meditating.

This is the capacity which one develops by the practice of dharana; holding awareness and experience of an object for some time. If you are trying to see the rose in the mind, you must try to do so as clearly as possible. Well, it should be a living experience which is maintained for a period of time. Dharana means maintaining a concept or type of idea. Dharana does not literally mean concentration. Of course in my book you will find it defined as such, but I have no choice because people want to understand it as concentration so I have to write that.

The mind maintains a concept and what is that, a rose. Rose is an idea. An idea is fluid, it has no form and you cannot see it. You gradually condense the idea, it has an outline. Mind becomes subtler and converts itself into energy patterns and then you will see the rose. The same thing happens in a dream; you see a rose, an animal, a train, a motor car. In dreams you see so many objects, many times black and white, at times in Technicolor. It has, of course, only one dimension because to experience an object in three dimensions is very difficult and if you are able to do so, you are the master of your mind.

To be able to conceive an object in three dimensions you have to practice with a mandala. That is the reason

why Hindus practice idol worship. We know very well that God has no form, he is not a judge. We know God is a reality, a force, a truth. It has no hands, feet, nose, eyes, head, masculinity, femininity. But still these wise people do the most unwise act, considering God in an idol, and they worship Him day in and day out. Why do they do this? It is to convert the idea into a three dimensional experience.

A dream has one dimension, hallucination has one dimension. Whenever you see an object shining through even with the eyes closed, that is one dimensional; that is called vision, experience, *bhava*. But when you can see an object or animal etc., with the eyes completely closed in the absence of the ego or the object and it is three dimensional, that is known as darshan. *Darshan* means to see.

Dhyana: absorption, an efficiency of mind which enables three dimensional sight of the object of meditation

One of the principal aims of yoga, of dhyana, is to cultivate an efficiency of the mind which enables you to see the object in three dimensions. If you meditate on your Guru or on Ram, a bird or the sun, the ego eventually withdraws itself and the idea is converted into an electrical experience, substance and suddenly the object is in front of you, the Guru is in front of you. There is no doubt that he is flesh and blood because he has three dimensions. That is called to see, meaning the living experience and in order to have that you will have to create an efficient mind. That efficient mind is created in dharana.

When the mind is able to hold a concept for a particular period then the ego withdraws itself. The

objective awareness has already withdrawn by this time, because without withdrawing the objective awareness you cannot hold a concept. To be able to hold an idea for a particular period of time, it is necessary that you have withdrawn completely and annihilated any objective awareness. After that the ego is withdrawn, then dhyana, total awareness occurs.

Dhyana literally means total, non-dual, absolute awareness. When you see me in meditation, the awareness is total; now the awareness is not total, I am aware of you and of myself, of the room and time. That is partial awareness, but in dhyana the awareness is not partial, finite or limited, it is total awareness. Awareness of one thing only, or of three things as mentioned above. When this happens, the principles of existence are affected; karma as you call it which is responsible for incarnation, pleasure and pain, destiny, happiness and unhappiness. The seed of karma, the samskara, the totality of man's life and existence is within himself in the seed form.

Why are you happy and unhappy and why do you have this type of destiny or that type of destiny? How do you live and how do you exist? For that the reply is that you have the seed of existence, and as long as you have that seed, you will continue to exist.

After meditation has been accomplished, you enter the domain of samadhi. When consciousness tries to annihilate itself; when the trinity of experience, of meditator, meditation and object of meditation also falls flat, the boundaries are broken and at that time the principle of life and existence are affected. That is the highest point, called samadhi, nirvana, emancipation; it has no name and it has every name

Hari Om Tat Sat

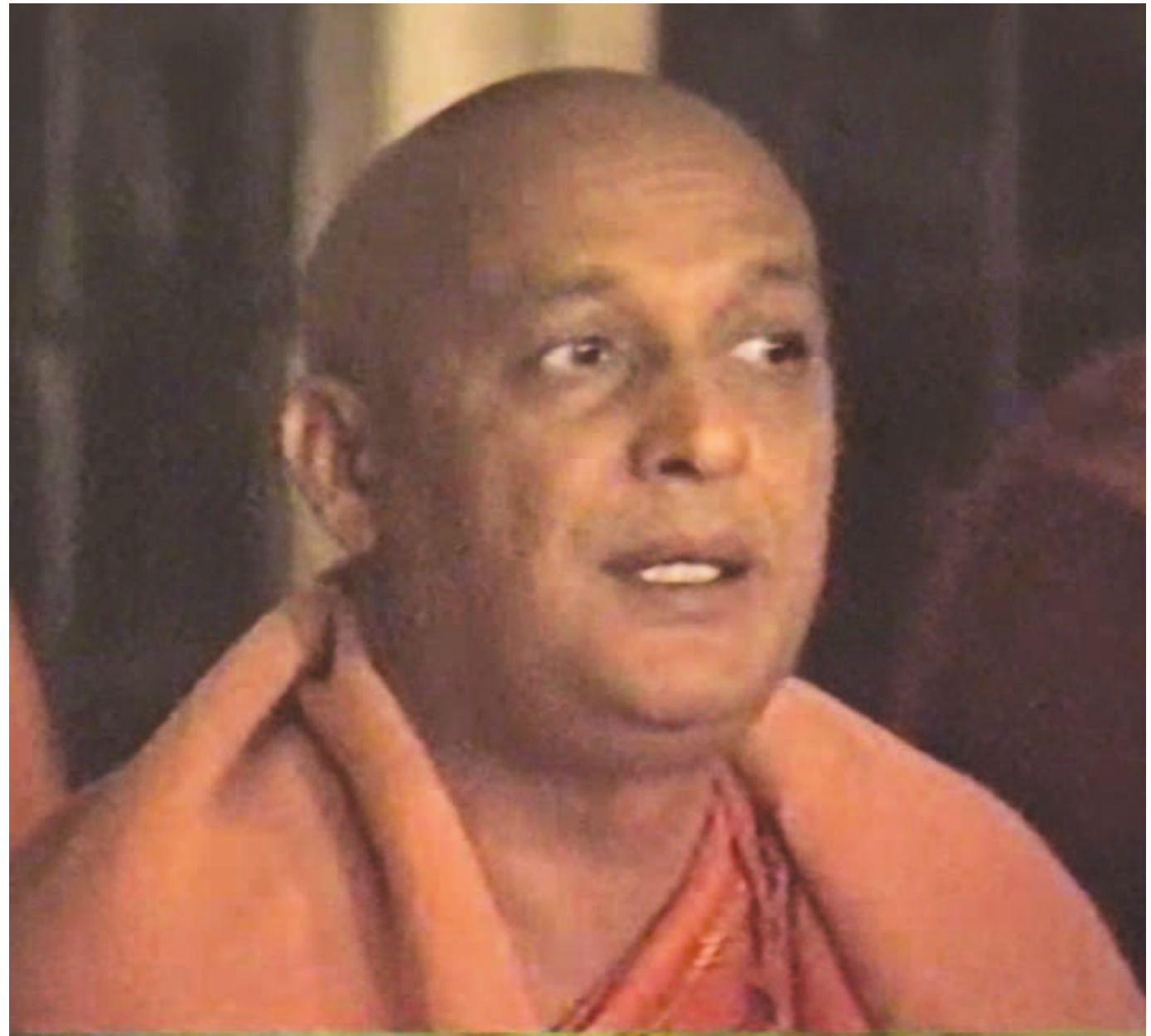
Tantra

Swami Satyananda Saraswati

Otterburn, Northumberland, April 18, 1982

Almost every day we dream. Sometimes we are flying by jet plane, sometimes driving a motor car, sometimes we are in a beautiful garden and at other times we have fearful dreams: beating someone or being beaten; death, sickness, theft. We see these things in a dream almost as clearly as the film on the television. Sometimes it is white and black whilst at other times it is in Technicolor. Sometimes there is an almost complete sequence and sometimes it is all dissipated. Once you are climbing an elephant and suddenly you find you are eating chocolates, then immediately you feel someone is coming to say hello. Sometimes the dream is repeated.

This is an indication that the mind can expand and create an experience without any connection with the sense objects. Sometimes in our dreams we have premonitions. We see events in dreams which happen later. Sometimes we see things in dreams and later come to know that it happened much before we had the dream, the dream had taken place yet we did not know about it. Sometimes we have dreams very clearly, exactly as they are to happen and sometimes you have only symbolic indications.



Without going into all the dream philosophy here, my purpose is to tell you that the mind can expand. When I talk about expansion of mind, I am using this to indicate that mind can function beyond the realm of experience without having anything to do with the sense objects.

Normally, the mind depends upon the objects and experiences which it has through the senses. For example, a flower is seen through the eyes and also through the mind; sound is heard through the ears and is understood in the mind. But can you see a flower if you have no eyes? If you plug your ears, can you hear music as clearly as you can with your ears now?

In Tantric philosophy, thousands of years ago, much before our present religions, much before the oldest Hindu religions, much before the Vedas, when perhaps writing was not known to people, when religion was not formulated, when man was just coming out of his primitive state, he did experience that it is possible to know, to be able to have vision without the aid of the senses and that the capacity of the mind can be expanded.

If you can see an elephant in your dream, you can definitely see an elephant in your vision; and if you can see an elephant in your vision, why can you not see anything else?

That is the faculty of the mind, where the mind is able to convert itself into an idea and transform itself into a form. That form then becomes the form of mind. When you see a flower with your eyes closed, that is your mind; you have transformed it, you have converted it.

This expansion of mind is a very important topic in Tantra and it is said that if you are unable to expand

the mind, you cannot liberate the energy. In Tantra, liberation of energy is the important topic. You churn the milk and make curd – from the curd you make butter and that is called liberation. Here liberation should not be understood in the religious sense, as we read in the Bible, in the Vedas as nirvana or moksha; no, that is something else. When we become liberated, people think we are finished.

Liberation of energy is releasing of energy. From matter you release energy, from milk you release butter, from seeds you release oil, and from one chemical you release a substance. That process of extracting the subtlest substance from matter is called liberation, release, and that is the purpose of the practices of Tantra.

Whether it is the mind or the body whatever that might be, that is a substance, matter. Body is matter, but the mind which we are talking about is also matter. Mind is not homogeneous, it is a composition of various elements. This house is not homogeneous; it is not made up of one element. It is made up of many things: bricks, mortar, wood, nails, etc. Mind is not one thing, it is a composition of twenty four or sometimes philosophers say twenty six substances, *tattwas*; twenty six substances combined together, that is the mind.

Out of these twenty four or twenty six substances, *tattwas*, in philosophy they are called 'dravia', one substance is ego. I do not know if ego can convey the exact same idea as the Sanskrit '*jivatman*', the individual self. It is not possible for us to understand it even if we say ego, *jivatman*, individual soul or spirit or Atman, unless we experience it. If we experience it, we will know exactly what it means and we will understand.

So, that ego is the substratum, the basis of our existence. In your mala there are 108 beads, but the thread is only one; in the same way in your life there are three hundred and sixty five days in one year. In sixty, seventy, or eighty days, there are so many events or experiences, and you come across so many people. Every second is an event, but though these events add to millions and trillions, they are linked together, coordinated and assembled together by one thing: that is called the individual self.

You have known it because of that individual self. During the past thirty years that you have lived you always felt that you were the same person as you were thirty years ago. If you were scientifically analyzed, you would find that you do not have one bit of the elements that you were composed of 30 years ago. Not even the cells, the capillaries, the blood, the bones; nothing you had 30 years ago exists today. You are a completely different person, but still you believe you are the same person that you were thirty years ago.

It is the same individual self which is responsible for reviving the memory of your individual existence every morning. We go to bed at night, you die; in the morning, at six a.m. you are reborn and you remember that you are the same fellow that went to sleep at night. That is called *jivatman*, which is one of the twenty four or twenty six elements or substances. That is the mind and this mind is matter.

Through the different practices in Tantra, we try to disintegrate the 24 or 26 *tattwas*. Disintegration of elements is one important process of releasing the energy. Matter is a composition of perhaps 24 or 26 elements. No form of matter is homogeneous, it is a composition. If it is a composition, you will therefore

have to disintegrate the elements, and as you go on disintegrating the elements one by one, what remains at the end is energy.

Out of these twenty four or twenty six tattwas that I am talking about, twenty three or twenty five are matter. One is energy encased by matter; it is completely pervaded by matter. Take out each substance one by one, by any process known to you and by the time you reach the end of disintegration you will find that energy remains.

There was a light, in front of which there were seven curtains. The devotee asked the angel to remove the veils, but the angel said no. After some persistence by the devotee, the first veil was removed. After further demands by the devotee, the second, third and all the other veils were eventually

removed. When the seventh veil was removed, he could not see anything. Well, that is a simple parable which is cited in the Old Testament.

Removal of the veil is the removal of the substances that envelop or eclipse the energy, Shakti. Sometimes we use the word disintegration, but in fact, it is not disintegration but sublimation, because Siva and Shakti, matter and energy are seen as dualities. In the final analysis, they are formations of each other. At one level, energy is seen as matter; at another level matter is seen as energy. So you can easily say that matter is equal to energy, and energy is equal to matter.

The only thing then that you have to do is to sublimate matter; thought is matter, emotion, feeling, passion, ambition, jealousy, hatred, greed, fear and

many other things that the mind can generate is matter. This matter should not be suppressed and it cannot be disintegrated. So the only thing is to sublimate it. Sublimation of matter and release of energy is the analysis of Tantra.

As you go on sublimating the different substances of mind, the mind begins to expand. I am not talking about the liberation of energy now. Expansion of mind, how does it take place? When the mind is dependent upon the objects of the senses, then it is limited. Its experiences can definitely be earmarked; there is a limit to those experiences. If you look at a rose, you do not experience a sunflower in it. A rose is a rose and a sunflower is a sunflower: that is a limitation.

The experience is limited also by time and space. But when you start sublimating the twenty three or twenty five substances of the mind, then you are able to experience invisible sounds, invisible forms, fragrances and ideas. Not only that, you can even experience the invisible planes, invisible realms, which are inhabited by invisible people who may be like us or may be a little different. We call them *Devas*, or divine being. We become aware of those different planes of consciousness.

The mistake that we people have made and are still making is in thinking that this plane is the only plane of experience. Our consciousness is tuned in such a way that we experience this planet and this plane. We have taken it for granted that there is nothing beyond this. But if you can regulate your consciousness just like you regulate channels on TV, if you can close other channels and regulate each channel, then you have another television. The funny thing is that we exist there also. You have simply to



regulate the switch for the channel, and there are seven channels, seven lokas, seven planets, seven planes; this is one of them.

These seven planes in Tantra are known as: bhu loka, buhwar loka, svar loka, maha loka, jana loka, tapo loka, and satya loka – the seventh, that is called the ultimate one. These are the seven realms which your consciousness can expand up to. According to its relationships with these lokas, it has experiences which are completely different to those which you can have through the medium of the senses.

Up to the third loka, a lot of the substances of this mind survive, but after that, most of the substances which compose this mind do not survive. As you go on sublimating the substances of mind through the practices of Tantra, you go on having deeper, more tangible and more living experiences.

Over one century ago, the intellectuals of our modern era thought all this was hallucination, but now they do not think so. Aldous Huxley wrote a book which created a great stir all over the world, because in that book he says these same things about different planes and experiences. Perception depends upon the capabilities of the means. You are not able to perceive many things because you do not have the senses, you do not have the eyes to see. There can be a door of perception which can be locked or open, so that you can have the simultaneous experience of the sensory world and the non-sensory world. Huxley went to the extent of saying that mankind has ignored, neglected the idea of a new door to perception.

You must understand very well that when you are able to visualize an object in your mind without self-awareness, you are reaching towards a point where

matter is going to be exploded; the mind is going to be exploded. If you are not able to explode the mind, you cannot release energy. You do talk about energy and Shakti and so many thing, but you are not prepared to face that explosion.

Explosion of mind is necessary and then only can you have the experience. Each and every experience which you have in meditation and dream is not a hallucination. The only difference is that people having untrained consciousness have dissipated and scattered experiences which they are not able to relate to each other. But if you have trained your consciousness or if you have trained your deeper mind, not the intellectual consciousness, but the deeper mind; either by your sadhana or by your guru, then you will not have the dissipated experiences.

The scattered experiences which you have now will then be a continuity, a theme, a purpose.

Now, going further; to what extent can you push your experiences or to what extent can an idea be materialized? I am using the word 'materialized'.

Think about your guru, that is the first manifestation. Then you begin to feel him, whether it is love, tenderness, this or that. That is the second manifestation of the sublimation of the mind; those twenty four elements are being sublimated, you begin to feel him and suddenly you feel his presence – he is not there but you feel him. That is the third manifestation of sublimation.

Next you begin to visualize a shadow, not clearly, just an outline. That is the next manifestation of



sublimation. Like this you go on sublimating the elements, the substances in mind and come to one point where you can visualize him as you see a photograph. You can visualize for a split second but you can not retain it, because it is difficult at first. You should be able to retain it for a few seconds or a minute.

To be able to retain the sublimation, that manifestation of mind requires good training of mind. That is why yoga is practiced first. That is why you practice *trataka*, concentration and that is why you are asked to practice *shambhavi mudra*, or *nasikagrah*, nose tip gazing. You are then able to retain the vision which you have; otherwise there is a constant flow of awareness which diminishes your experience. Just as the river flows, also the thought flows and the vision will accordingly diminish again.

Then you go on to the next stage of the living experience, the experience in reality. In 1963 on 13th July at midnight, it was going into the 14th July, I had a living experience. I was in Munger, but I thought I was in Rishikesh. I was standing there on the banks of the Ganga and a boat was crossing to the opposite bank. Aboard the boat my guru, Swami Sivananda, was seated facing the other side. Conches were being blown, drums beaten and a lot of ceremonial things were going on. He turned towards me and looked at me; I still remember those eyes. The flywheel of the boat splashed a little water on me and the experience came to an end. I can not exactly say how long the experience lasted, maybe half a minute or perhaps more than that. It was difficult for me to decide where I was. I was actually in Munger in the house, so I got up, saw the house and remembered the Ganga; I still did not know if this was the dream or that was the dream.

It took me some time to decide which was the experience. I did see the room, the walls, the windows, the bathroom, the bed and my things. I thought, "Is this the dream or was that the dream?" It took me quite some time to come down from the point of sublimation to the point of manifestation. I then recognized that it was an experience, and it was a living experience where my entire personality was totally shifted from this material plane to that plane, and I did go there. That living experience that I had, became a reality in my life, otherwise yoga was not for me.

I am a Vedantin by tradition and it was never in my mind to teach yoga, because I thought it was too little for me to teach *asana* and *pranayama*. I can teach you "Who am I, am I the body, the mind, the soul?" Anyhow, living experience is so important, because it is after it that the energy is released.

I will explain it to you in a different way. There is a universal mind, and we represent this by drawing an egg-shaped circle on the blackboard. That is a type of proto-matter. The one side, the upper side is plus and the lower side is minus. These represent time and space, two opposite poles of energy and they are different from each other. So time and space are the two poles of the universal mind. They are opposite poles of this our mind also; not only is this so with the universal mind, but also with the individual mind.

So when you are trying to concentrate to the point of the living experience, you are then bringing time and space close to each other, they have to travel in opposite directions; and when they travel in opposite directions, they meet at some point. The point where they meet is the nucleus. And what is that nucleus? It

is the form upon which you meditate. Time and space meet in your *ishta devata*. Time and space meet in your symbol which can be anything; a flower, your wife, your husband or your guru, it does not matter. You do not have to adopt religious views; Christ can be a symbol, Rama can be a symbol, you can be a symbol, but even a pig can be a symbol., provided it can hold your mind.

Anything that can hold your mind is the best symbol for you, and that which cannot hold your mind is not your symbol. It can not hold your mind, so the mind turns away.

So, when the symbol is there as a nucleus, time and space are a little closer to each other. When they move close to each other, at some point they should meet and that point is your symbol, and when they meet, there is an explosion. That explosion then charges the *kundalini*.

Awakening of *kundalini* takes place when time and space meet each other at one point. This is the simple philosophy of Tantra which they have innovated, discovered, researched and have understood by the natural events taking place in man's life.

Let us not talk of the religious society that we have today or the Vedic Aryan society who were enlightened. Let us talk about the primitive people who had a religion. Organized religion alone is not the only religion. Everybody has a faith, a religion, some belief; and I think even scientists have some beliefs. Even the most modern people of Europe and America who say they are not superstitious, still have beliefs. Whether right or wrong, they have beliefs; they say, "When you smoke, you get cancer". That is a belief, a superstition. I am not criticizing, I am making a point.



The explosion which takes place with the awakening of kundalini can change a whole area. This is the philosophy of Tantra.

I was talking about those primitive people who had blind superstitions. They too must have had experiences, some sort of premonitions. For example, a man may simply be having a dream and after some months find that it is coming true. Then he starts telling ten people, "Look here, an earthquake is going to occur" or "Your house is going to catch fire". and the people say that he is crazy. But after a few months, when these events have actually taken place, they have to rethink about him. Not that he could make these prophecies every time, but once or twice they come true. This is an indication that it is possible for man to transcend time and unite past, present and future together, and extend his vision within himself. From this point, even the primitive people began to understand the possibility and efficiency of the mind. But of course, they did not say it was the mind. They had their own interpretations, like saying that he is haunted by a spirit or a spirit is talking. That was their explanation, but a fact is a fact.

This was later understood and in the Vedas they talk about the same thing in the Rig, Yajur, Sama and Atharva Vedas and the Upanishads. They say, "Who is that who is beyond the mind?" "What is his name, where does he live, what is his form, his shape; does he live separately in other individuals or is he one in all?" That is how the concept of God was born. "What is that which we cannot understand?"

So, in practice they came to this conclusion, but the difficulty they experienced was the mind. You also have the same difficulty; you may control it one day or for

six months or one year, after that you can do nothing. Every day you have to control it and every day it goes out of gear. You work for thirty years, but one day you see that everything is lost.

Tantra realized that you have to find another method, other than controlling and concentrating the mind. They also realized that in the average person there are very powerful instincts predominating. With these powerful instincts predominating, it is of no use talking to him about something he cannot accomplish. So they started with a theory which is simple – do not control yourself. It is a wonderful theory.

I know that if you people do not control yourselves, you will become a big headache to society, religion and the government. Therefore, these bodies will say to you, "Control yourself, so that we can control you." Tantra says, "Do not control yourself." Do they mean that we have to become anarchists? No, we are talking to spiritual aspirants, not to vagabonds and loafers or criminals. We are talking to the people who are initiated by some guru or cult, sect or somebody; or if not, at least they have been initiated by the black and white pages, by the books. They have got a concept.

When we tell you not to control yourself, it should not be misunderstood. We are applying this sutra of do not control yourselves to those people who have already wasted years controlling themselves. It does not mean that you have to set fire to your house and throw away your clothes. We are talking of the serious minded people who do not mean to exploit this loose sutra. Do not control yourself is a very loose sutra.

I also tell myself, "Do not control yourself", but still I get up at 2 o'clock in the morning, and again I only take food twice a day, or hold a one day fast; I live a very definite type of life. But still I believe I should not control myself.

To serious minded people who are committed to the realization of higher experiences, the most powerful thing that Tantra can say is do not control yourself. What does it really mean? First, when you sit for meditation, do not control thoughts. When you are a householder with husband or wife, do not control the natural relationships; and when you have attachments to your wife and friends, do not control your actions. Be spontaneous; if you love your wife, do it; if you love your child, do it. If you have a death in the family, cry, cry as much as you want to, do not suppress it, and do not control yourself. If someone is sick in the family, say whatever you like; you can cry, shout, express remorse or whatever, and if you want to sneeze then sneeze, do not control it. Why do you control even the little things?

In the different levels of experience, whether they are good or bad or fantastic experiences, do not worry. Sometimes in experience you smell fowl meat, dead bodies, it does not matter, look at it. Or if you see a beautiful naked woman, it does not matter, or the cemetery full of tombstones, it is alright.

Every experience has to be seen and you should not react to it. With calm and quiet mind, without attachment for any particular type of experience, you go on having the series of experiences, having no attachment. These experiences will ultimately develop the quality of the expansion of mind; and when the mind expands energy comes out.

Hari Om Tat Sat



In the next series of two lectures given from the 19 to the 20 of April, 1982 in Manchester, England, Sri Swamiji introduces the Vedas and one particular upanishad, the Mandukya Upanishad.

The first lecture is entitled The Significance of the Vedas for the Yoga Practitioner and begins by citing scholarly evidence of the extreme age of the Vedas and the advanced culture and civilization that reigned for the thousands of years during which the Vedas were composed and the general way of life which was fully based on what the Vedas taught. Then he explains that the Veda is not a single book

but a vast literature consisting of four divisions of Mantra, Brahmana, Aranyaka and Upanishad, meant for individuals in the corresponding four ashrams or life periods of Brahmacharin, Grihastha, Vanaprastha and Sannyasa, respectively and elaborates on this. He also points out that according to Veda the purpose of the secular society envisaged is one which is designed to be conducive to the spiritual progress of mankind. The lecture also includes a brief narrative of the Kathopanishad and sketches of other upanishads. Sri Swamiji then mentions that there are many systems of meditation given in the upanishads and at that early

time they were called vidyas. But above all Sri Swamiji emphasizes that the Vedas are the oldest books on the spiritual journey of man.

The second lecture given in Manchester presents the essence of one of the ten major upanishads, the Mandukya Upanishad, which expounds the threefold nature of the mantra AUM as related to the states of human consciousness in waking, dreaming and deep sleep, as well as related to their corresponding cosmic states. He goes on to mention ongoing research into the effects of AUM chanting on the alpha, beta, theta and delta waves in the brain.

The Significance of Vedas for the Yoga Practitioner

Swami Satyananda Saraswati

Manchester, England, April 19, 1982

Veda is a Sanskrit word which means to know. From the word Veda the word vidya has come. Vidya means knowledge. The root is Vid in Sanskrit, every word has a root, in Sanskrit or Latin. Vid in Sanskrit means knowledge, therefore, Veda means knowledge. They do not really mean sacred books. In Veda you have sacred and secular topics both. The great German scholar Max Mueller was one of the pioneers of the West who translated the Vedas into German and then into English and he used the title sacred books. We are thankful to him because he has done a tremendous job of translating the ancient texts into Western languages but somehow we do not agree with his title because the Vedas do not merely contain sacred knowledge but also contains the secular knowledge.

Historians have determined the time of the Vedas differently. Earlier, scholars like Edward Boole and others thought that they were about 5000 to 7000 years old, written, in different periods spread over a period of 3000 years and they thought some of the hymns of the Vedas were written just about 1000 years before Plato and Socrates. But later the research

into the Veda was conducted by many historians and scholars and they have put back the date of the Vedas to 70,000 or to 75,000 years. That means the Vedic hymns were written in different times and when you study the Vedas very seriously you will find that they talk about certain astronomical events, they also talk about various cultures, civilizations, geographical changes, oceanography and the position of the planets. And that is important because the position of the planets today, the distances between them, the area of their orbit and their relationship to other solar systems in the galaxy is not what it was at the time of the Vedas.

Now when they made some research on that calculation they came to the conclusion that the position and the distance of the planets in relation to each other had mathematically taken place 76,000 to 78,000 years ago. In fact one of the scholars, Mr. Wilson has put a date exactly in January, February and March, so exact they have been. One of the scholars in India was Dr. Sampurnananda, formally a politician, who later became the governor but he was the disciple of a great guru, a practitioner of Nada Yoga, a scholar of Sanskrit, he passed University, he has written a book, *Arctic Home of the Vedas* and he has done a lot of research from many different resources. There he comes to the conclusion that some of the hymns of the Vedas, not all of them, but some of the important hymns of the Vedas were composed in the arctic region, because there is a sukta, a hymn to dawn, when the sun rises. A sukta, a hymn to dawn, Ushasukta is the name. Now in a country like India there is a dawn every day, it is not a poetic experience. It clearly points out where the dawn happens once

in six months and you happen to see the rising sun after about one hundred and eighty days or maybe after two years or maybe after six years, then the poet looks at the rising sun and he breaks into wonderful poetry. And that is one of the most beautiful poems of Rig Veda. If you read any book by an Indian poet he never fails to mention the beauty of Ushasukta, *Usha* means dawn, and it is a hymn to the dawn. Similarly, there are other suktas which prove that some of the hymns were written by the seers, by rishis in the arctic region. Well, it is not possible for me to deal with that point in detail. There was another scholar who is also dead now, Bal Gangadhar Tilak, an outstanding scholar in English, in Marati, in Hindi and Sanskrit, and who on account of his political movement against the British government was put in jail for four years where he wrote a commentary on Gita. The name of the commentary is *The Secrets of Karma Yoga in Gita*. He has also written a book called *Orion*, and has also done a lot of research on the Vedas.

So one point is definitely clear, the Vedas are the oldest written books in the library of mankind. And they were the writings of a very advanced culture and civilization. You can just imagine how many thousands of years must have passed by until a culture could produce such beautiful hymns, as long as 76,000 years ago. That was the perfection of that culture.

These Vedas are four in number, written in different periods in a time span of over 30,000 years. They were compiled in their present shape about 500 years before Buddha. Three thousand years ago the final compilation was done by a great sage called Vasudeva, the author of the Mahabharata and Bhagavad Gita. He compiled these hymns from various

sources. The author, the writer of these hymns was not one person. Thus these hymns were written by various seers, poets and scholars and at the beginning of each hymn the name of the author is mentioned. One of the hymns was written by a princess named Ghosha. She suffered from leprosy and she went to two physicians, one whose name was Ashwini Kumara. She went to them and they treated her for leprosy and she became alright. After she was delivered from the pangs of leprosy she began to discover her inner awareness. And when she was developing her inner awareness she composed a few hymns that became a part of the Vedas.

The mantra Om comes from the Vedas. The mantra Gayatri, which you know, Om Bhu, Bhuv, Swaha, etc., that also comes from the Vedas. The mantra *asato ma sat gamaya, tamaso ma jyotir gamaya, mrityor ma amritam gamaya*, that is also from the Vedas.

These Vedas are four in number. Their names are Rik Veda, and when the grammatical rules are applied then it becomes Rig Veda, when the words are



combined, and Rik when the words are separated. The second Veda, a later one, is called Yajur Veda. The third Veda is Sama Veda and the fourth one is Atharva Veda. Actually, the Vedas are only three as far as the material in them is concerned. But in as much as their systems are concerned they are four. When the Rig Veda is sung in music it is called Sama Veda, when it is chanted it is Rig Veda, but the text which is sung or chanted is the same. In Sama Veda we have the system of music, the seven swaras or notes, sa, re, ga, ma, pa dha, ni, sa of the Indian music and which are sung when Rig Vedas is performed musically. The Brahmin priests, when they have their lunch at midday, then they sit down and they sing 'a a a a a a a a'. Sama Veda is the vision of Rig Veda through music.

So text wise they are three while the right number is four Vedas. Yajur Veda has two recensions, one is the northern recension and the other is the southern recension. Usually in English translations they are called white and black Yajur Veda, respectively. They are neither white nor black, but suffice it to say that there are two recensions. At the present time the north Indians belong to one recension called the white Yajur Veda, Shukla Yajur Veda and the southern Indians belong to the other recension called the black Yajur Veda, Krishna Yajur Veda.

Rig Veda, Atharva Veda, Sama Veda and Yajur Veda, these are the four Vedas. They are not books, the term Veda relates to a literature, just like you say medical literature, which book would you mean by that? In the same way Veda relates to a whole literature which is divided into four branches. The first branch is called Mantra. The second is a part called Brahmana. The third branch is known as Aranyaka. The fourth part is known

as Upanishad. Now the totality of the literature of the four branches is known as Veda. Many times when we read the mantra portion of Rig Veda or Yajur or Atharva, or Sama Veda, then all these belong to the Veda.

The first branch is called Mantra. This mantra portion is intended to guide those who study, the students, the brahmacharins. The Brahmana portion of the literature is intended to guide those who are householders. The Aranyaka portion is intended to guide those who are trying to get out of the life of a householder and who are preparing for sannyasa. The fourth part, the Upanishads were meant in the first instance for sannyasins, renunciates, those who were dedicated to enquiring into the nature of Supreme Experience, Brahman. Brahmanas encompass a lot of books, a vast literature, each written by a particular thinker. It is called Brahmana because it tells you about the society, about the relationship between that society and the government to the individual, and the law that government makes and the laws nature exerts on you, which if you violate you suffer. If you violate governmental laws you will go to jail, you are punished, fined. Nature also gives penalties if you violate her laws.

Natural laws are called Dharma. There are two things. Dharma means natural law. What is this natural law? The Brahmanas state what constitutes natural law such as, when you should get up, how you should marry, how the dead people are supposed to be disposed of, how marriages should take place or how marriages should break and whether marriages should break, whether they should prefer monogamy, polygamy, polyandry, why and why not; and exactly what is to be done at the time of birth and what not

to be done at the time of marriage or at the time of burial. All these are the themes of the Brahmanas. But the purpose of the Brahmanas is not to have a materialistic society, but to have a society which is conducive to your spiritual progress. That is important to remember. Whether you work for the economy, or you work for law and order, whether you punish the criminals, whether you raise your defenses, whether you have arms and soldiers, the purpose is not the material purpose, the purpose is that the people can live in that society and find the whole situation convenient for their individual initial progress which is deemed to give spiritual experiences. That is the purpose of secular society.

So in the Brahmanas the sixteen samskaras were initiated for the whole life-span from the time when your mother conceived, up to the time when you have been disposed of in the grave, maybe a little later, the whole life-span was divided into sixteen milestones, and each milestone was an improvement on the previous. It denotes a process of refinement, culturing you may call it.

To give you examples, one of those milestones is when you are born, that is one karma. When you are given a name, that is the second entombment, the second culturing. The next step is when you are given your first solid food. The Aryans did not give children solid food for the first six months. Up to six months it is only liquid milk, nothing else. In the sixth month they have their samskara. When he is initiated into writing that is the fourth samskara. Then he was given a mantra and surya namaskara and pranayama in his seventh year that was another samskara. When the person was married to a girl or a boy that was a

further samskara, then he would be initiated by a guru into spiritual life, that was another samskara and then he went to the forest to live alone by himself or with his wife, that was another samskara. The whole thing is a process of refinement of the personality. Then he went to a guru and took sannyasa, that was another samskara and one day he died and he was consigned to a fire that was another samskara. After his death, on the thirteenth day, there is a samskara, and on the first anniversary of the death something was done for the deceased, maybe a prayer or a ritual, that was also a samskara. Like this there were sixteen milestones defined by the Brahmanas. This was just to give you an example.

What does the mantra portion of the Vedas talk about? They talk about grammar, meter, astronomy, astrology, mathematics, archery, the science of poison, the science of magic, the science of stealing, the science of defense, sixty four sciences in all. These sixty four sciences were a part of the last Veda called Atharva Veda. How you do business, how you dance, how you sing, there are sixty four sciences, including the medical science, called Ayur Veda. These form a part of the last Veda.

Now, coming to Aranyaka, the third portion of the Vedas, stories are there, explanations are there about how to develop detachment, how to break the neurosis. We are mostly neurotic and we shall continue as such until the last breath. We have so many worries about so many things, but we have to break out of that. If spiritual experience is not the goal of life, die whenever you die, there is nothing to do. If spiritual experience is the goal of life then we must learn how to live alone. You are a householder, your house covers

many square feet, you have horses, you have servants, but have you hate to live by yourself? You can not depend on proteins and vitamins and supplements, Vitamin B, Vitamin C, etc. You will be in the Jungle and nobody with you

Nobody will be there to give you the things. You have to train yourself as to how to live with your wife in a simple cottage with minimum amounts of utensils, but what program are you going to follow the whole day and night? How are you going to live, what are you going to do, and how far are you going to relate to the social functions? If your grandson or granddaughter is going to be married, are you going to join the reception or not? If some elderly member of your family dies, are you going to join the funeral procession or not? These rules were for the people who were retiring. Then came the sannyasins, those who have dedicated their life solely to the enquiry into the nature of Brahman, the supreme experience. The rules for them, concerned such things as should they marry or should they not, should they attend



a marriage or should they not, should they attend burials or not.

Take me, for instance, I have many disciples all over India, in Munger, and when they have ceremonies I am always invited but I do not come, but they do not feel insulted. If someone dies I am not suppose to go, they do not even invite me. But if I were a householder, if they did not invite me I would mind, and if they invited me and I did not go they would mind. If someone dies they have to inform every member of the tribe, and if one of them did not go they would mind it, but for a sannyasin they do not. If they ask me anything about politics and I do not give an opinion, they are happy about it, because a sannyasin is supposed to be above politics. He does not have to give his opinion. What for? If he wants to give his opinion about politics then why not go back to that life, why become a sannyasin? Such rules were discussed in the section on the sannyasins. Then came the Upanishads of which the major ones number one hundred and eight. Out of the one hundred and eight, thirty are minor Upanishads, ten are major Upanishads. There is a book here called the ten principal Upanishads, by Sri Purohit Swami. These ten Upanishads are Isha Upanishad, Kathopanishad, Kenopanishad, Prashnopanishad, Aitareya Upanishad, Taithiriyā Upanishad, Chadogya Upanishad, Brihadaranyaka Upanishad, Mandukyopanishad, Mundaka Upanishad.

What is contained in the Upanishads? *Upa* means close by in Sanskrit. *Nishad* means to sit. So, the literal meaning of *Upanishad* is to sit close by. This idea represents the position and relationship between the guru and the disciple. The disciple sits close by his guru, and he is enquiring about certain things related

to his spiritual life, not about his marriage, not about his education, but only about the higher things that are beyond the mind, that beyond the senses, and beyond the intellect.

I will give you a brief narrative of the Kathopanishad. The Upanishads belong to various Vedic recensions. Kathopanishad belongs to the Yajur Veda. The story goes thus. There was a Brahmin, he was a wise one, who decided that he would perform a sacrifice, a fire ritual, and then he would give away all his riches and belongings to the needy people. That was an ancient Indian and Aryan tradition. Every householder from time to time would conduct such rituals and on that day he gave away everything and then again began on his livelihood. He had a son called Nachiketa who was sitting beside his father. His father was donating cows, calves, horses, chariots, carts, etc. The son was thinking that his father would give him away; after all he was also property. His father was giving away cows and calves but he was not giving his son away. So, finally when the fire ceremony was about to terminate Nachiketa turned to his father and asked, "Father, unto to whom will you give me?" His father looked at him and remained silent. Nachiketa paused for a while and posed the same question again, "Father, unto to whom will you give me?" The father again looked at him in silence. Nachiketa asked the same question a third time. The father became furious and said, "Unto death I give you?"

So as the story goes, Nachiketa, by virtue of his father's comment was startled and lost his mortal consciousness and went to the plane, to the realm of Yama, the Director General of Death, the controller. In the Vedic tradition Yama Raja is called the Lord of Death, who controls all our destinies, keeps our account

books, debit and credit, and about everything we have done or not done. So after death, when you go to the realm of the dead he will ask you about your debits and credits. So if the debits are greater than the credits, he says, "Okay, go back to repay."

When Nachiketa reached the gates of Yama Loka, the plane of Yama, the world of Yama, Yama had gone out to supervise, so like officers he thought he might be gone an hour. He waited at his door for three nights. Yama returned and saw that this brahmin boy had been waiting at his door for three nights. He asked Nachiketa who he was and he gave him his name, and that he was the son of Vajashrava. Yama asked him why he had come. Nachiketa said that his father had sent him to Yama's place. Yama said, "Okay brahmin boy, you have been waiting here at my door for three nights. I give you three boons, ask me".

The first boon Nachiketa asked for was that when he went back to the mortal plane, may my father recognize me and accept me as his son. Secondly, we have come to know that there is a fire, called heavenly fire, which only a few people know how to light, tell me what is the method or the technology of developing this fire. So Yama taught him the science of *Viaragya* or dispassion. Dispassion is a heavenly fire. Anything you put into it, the cravings, the attachments, the hatreds anything you put into this fire of dispassion is consumed. In a man who has viaragya, nothing can survive and in one who does not have viaragya all this rubbish will stink for ages. So Yama taught Nachiketa the science of viaragya and taught him how to construct the psychological edifice of viaragya.

As to his third boon Nachiketa said, "Some say that after death there is survival and some deny this.

Since you are Lord Death, who is able to go into both the planes, the plane of mortals and the plane of death and after, will you tell me what the truth is?" Yama said, "Boy this is too big a question. Even if the question was asked by the Gods, the angels the sages, the saints I would say no, because this cannot be disclosed, it can not be revealed. You better ask another question." Nachiketa said, "No! You have given me a boon and you will have to accept it, so please I ask again, "Some say there is survival after death and some say there is not. What is the truth?" Yama said, "Boy ask me anything, I can give you gold, jewels, eloquence, all the heavenly girls, all the enjoyment, all the wisdom, anything at all, but do not ask me this question." Nachiketa said, "All these things you would give me, they all come to an end, and then I will remain bankrupt. If you can assure me that these riches which you will give me will live with me, will wait for me for all the times to come then I will take them. But I know from my experience and knowledge that they are all transient objects. When they come they give you pleasure, but when they go they leave you bankrupt, empty and in a total void. I do not want these transient things. Tell me that knowledge by which everything is known."

Anyway Yama tried his level best to dissuade this boy but he would not withdraw his question. Finally Yama said, "Okay, sit down, I will tell you. Then he proceeded to tell him about Brahman, supreme experience, reality, what is incarnation, manifestation, what is the universal, what is the relationship between the supreme experience and the empirical experience. Are they different or are they the same? What is this material manifestation of prakriti which we experience

every day and night, the sun and the moon and the star? Creatures have been born, animals and men for thousands of years, what about that? Is it just a biological accident in the realm of Nature? Is it just the result of a process of natural evolution? Or does it have a purpose behind it? What is the place of dharma? What is the place of *Satya* or truth? What is the place of divine law? What is the place of social law? What is the place of natural law, and how are you going to integrate? Finally, the Upanishad ends. The whole edifice of man's existence is based on penance or self purification, control and disciplining of the senses of the karma, expressions of the mind and being, knowledge of every type, *Satya*, the truth, these are the ways to find the reality. His question was answered by stating that there is one, a continuity, birth and death are just happenings in between. The Atman, or the soul continues infinitely, and in between various forms and like the bubbles in the ocean. Bubbles keep coming, waves keep coming, but there is continuity.

Like this there are many Upanishads covering a multitude of topics. One interesting Upanishad is Keno Upanishad. *Keno* means my whom. The first Upanishad is Ishavasya Upanishad. That is very beautiful. The largest of the Upanishads are Brihadavenyah Upanishad and Chandogya Upanishad. They are quite voluminous. Within all these Upanishads there are many systems of meditation about which I would like to tell you something. But in those days, the word meditation was not known as dhyana, now we have dharana, dhyana and samadhi. But in the Vedic days it was not known as dhyana, but as vidya, and there were many vidyas, meaning many systems of meditation. I can give you a few names. Ashvamedha vidya, the meditation on the horse sacrifice.

Panchagni Vidya, meditation on the five fires. Madhu vidya, meditation on honey. Udgita vidya meditation on the raising of the sound that is Om. That is also a system of meditation. Besides these there are many vidyas or systems of meditation practiced by the people at that time and these vidyas are narrated in Brihadavenyah Upanishad and the Chandogya Upanishad.

There are some very important characters in these Upanishads which you should learn. One was a king, an emperor, called Janaka. He was similar to the famous philosopher and emperor in Rome, Marcus Aurelius. His guru was Yogyavalkya. There was also a lady called Gargi. These three people are very important in the Brihadavenyah Upanishad. The emperor Janaka holds a court, and philosophical discussions are taking place. Yogyavalkya announces, "My king is now announcing the donation of 10,000 cows with golden plates on the horns. Anyone considering himself to be greater scholar may drive away these cows. Now, among that assembly of great scholars who would dare to call himself a great scholar, so everybody kept quiet. Then somebody stood up, and the others posed question after question. One was, what the ultimate purpose of this creation is, and he replied. A second question posed was, whether there is a link between different objects in creation, like the sun, the moon, the stars, the solar universes, whether there is something called the concatenating link between each and every thing? In this way question after question was asked until one called Gargi, the lady I have mentioned got up and put the question as to what is the basis of this manifest creation and who is the ultimate? There follows a beautiful discussion of thirty lines. So these final Upanishads, Chandogya and Brihadavenyah are

considered to be the epitome of spiritual experience and spiritual knowledge.

So much about the Vedas, but it is still very difficult to understand the Vedas now. In the later ages people found that they were difficult, too enormous, too hard to understand, so what they did was to convert these Vedas into stories. These stories are known as Puranas which is translated into English as mythology but they are not mythological. They are symbolical, allegorical and figurative. The different views, and the functions and the methods, the processes, the statements and laws that were revealed in the Vedas for sannyasins, for brahmins, for householders, for kings, were put into the form of stories. These books known as Puranas there are eighteen of them. Each one of them is very voluminous, but they are so interesting that you can finish one book in one day. There are beautiful stories, but when you finish reading all of them then you know exactly what the Vedas intended to express.

The purpose of the Vedic system is not just to create a branch of knowledge. These wise men strove for centuries and thousands of years to build a society or an organization, or a system or a procedure, in order to inculcate spiritual inspiration in the people and to remind them again and again that life was not only meant for material pursuits, that the spiritual experience was the ultimate purpose of incarnation. This is the purpose for which the Vedas were created. Vedas do not belong to any sect. The authors talk about the Aryan civilization.

I do not know very much about it because in India we have two bases of civilization, one is called Indo, the Indus valley civilization of the Mohenjodaro and Harappa, now in Pakistan, which are considered to

be very old. The second basis was the Gajjitic Plane civilization, where the Aryans came, to which countries, when they came to India, whether they had anything to do with the Atlantis civilization, that connected East and West, have been written about a lot. When I talk to people I say that Aryans must have been responsible for establishing a spiritually structured society and they wrote the Vedas, but unfortunately people and communities and nations in any part of the world could not protect them. This tradition continued amongst the Hindus, because Hindus have a sound tradition of sannyasins, and these sannyasins are completely free to follow the path of knowledge. They do not have to squander their time on responsibilities to wife, children. If at the age of eighteen you take sannyasa, and at the age of ninety you die, so you have about seventy years to develop this knowledge. That is why these Vedas remain intact in India, or even not in India but in the Himalayas.

All the great scholars, rishis, seers, pandits lived in the Himalayas because they are inaccessible. So though the invaders did penetrate many parts of India they could not go to the Himalayas, which are inaccessible even today. In this inaccessible part of the country, the swamis, the gurus, the rishis and the seers, made themselves a little hut, had a little plot to grow vegetables, and they did not marry, so they had a simple and natural life with the help of a few disciples. They did not allow the disciples to write the Vedas down, they were only allowed to listen and remember. Therefore, Vedas are also known as *shruti*, which means heard, and later it is known as *Smriti*, which means memorized. Gurus spoke, disciples heard and repeated what they heard, and

then memorized it, so that if the written text was lost, if the libraries are burnt, I can just recite it possibly with a few mistakes. So sometimes these Vedic texts do differ, but not very much. The way of remembering is also fantastic. After lunch brahmins used to sit and take a mantra and repeat it aloud. I will give you an example. Om, bhur, bhuvah, svah and they repeat them in the various combinations all day long, but mostly after lunch because the best time to memorize is after lunch. I myself, when I read any of the texts of the Vedas, I myself get into trance because the ideas are so fine, the language is so wonderful,

In the Vedas you have a seed of atheism. You can not call them Sacred books, that is wrong. In the Rig Veda there is a sukta called *na asavir sukta*, *na* means no, *nasavir sukta* means non-existent hymn, or hymn on non-existence. The rishis asked, who created the world? Did he create it or did he not create it? Did he create it then retired to some heavenly place and is observing the world? Lastly he asks, whether the creator knows that he is the creator, is he aware of what he has done? Their conclusion was that they did not know whether there was a creator or not.

This last formulation became the seed of atheism. In Hindu philosophy, the atheist branch is based on this statement. So when you want to discover the spiritual experience first you must be sure that there is a spiritual experience at all. Just because someone has said it must I follow you blindly? As a discerning researcher and an aspirant must first be convinced of the possibility of the experience sought, if there is such a truth Vedas are not sacred books, but they are the oldest books on the spiritual journey of man.

Hari Om Tat Sat

Mandukya Upanishad

Swami Satyananda Saraswati

Manchester, England, April 19, 1982

Mandukya Upanishad is one of the ten major Upanishads. The Upanishads form the philosophical literature in which enquiry into the nature of the Supreme Being is debated by the guru and disciple. It is not a general debate.

The literal meaning of *Upanishad* is to sit close by, which indicates the relationship between the guru and the disciple. There are one hundred and eight Upanishads, thirty of which are minor and ten being considered major Upanishads. The time when they were written is much before the Christian era, even before the Greek philosopher Thales and much before Socrates, Aristotle and Plato. The first reference to the Upanishads can be found six hundred years before Thales. The Upanishads are very old.

Mandukya is perhaps the shortest of all the Upanishads. It deals with an important topic, being the relationship, nature and definition of Om.

Five years ago in Barcelona I met a doctor of psychology and medicine in the medical university of Barcelona. We were discussing the relationship between yoga, psychology and psychotherapy. He was pleased to talk to me and started some research on Om. The research is not completed yet and already runs into thousands of pages.

One thing is very profound in the context of his research so far. He studied the brain waves during the chanting of the three different sounds of Om. A, U,

M. He found that when the three sounds of Om were chanted very clearly and progressively, the brain waves were oscillating from beta to alpha to beta and back again, through beta, alpha, delta. The oscillation which was taking place in the brain was the same as that described in this Upanishad.

The Mandukya Upanishad states that Om has three *akshara*, sounds, A. U. M. These three sounds respectively represent the waking consciousness, the dream consciousness and the sleep consciousness. These three represent the totality of experience.



An Individual has consciousness which is related to the senses or can be bereft of the senses and it can also be that the experience of the consciousness is absent altogether. These three stages are known as waking, dreaming and sleeping. In the waking consciousness the fivefold prana, five senses of action, five senses of knowledge, mind, intellect, subconscious and ego constitute nineteen principles in operation. When these nineteen principles are in operation collectively that state is known as waking and now it is operating and this is one of the manifestations of individual consciousness. This experience is symbolized by the sound A.

This then means that A represents that state of human consciousness that is responsible for objective experience where time and space are truly recognized in relation to the object.

At night when you dream you do not sense objects yet still you see them. The experience does take place, but the stuff responsible for the experience is still in your mind. It is not outside you. If you see an elephant in your dream it is because you have an awareness of the elephant in your mind and not outside you. This archetype or samskara of an elephant or dog or man, etc. is experienced by you without the help and the medium of the senses and that is called dream experience.

From this dream experience we can come to the conclusion that every perception and cognition leads to an effect. It is just like a tape recorder which records my speech and at the same time records any other sound that takes place simultaneously in the room. In the same way every experience, perception or cognition is recorded in the seed form called the archetype. This

registration of that experience is done through the medium of the senses in relation to the mind.

These experiences which become embedded in your mental makeup, and there are many thousands throughout the day, are all registered. When you are soundly asleep, then the mind operates as I have just explained.

All the three syllables have vibrations. Of course every sound has vibration and that is the science of the Mantra. Many examples can be used like, 'Om Namah Shivaya', 'Om Shreem'. These sound have vibrations, waves, such as resonant, standing and other different types of waves. When you produce these sounds audibly through your mouth or mentally in the mind, then the waves begin to develop in the brain and create a new order of brain waves.

Many times people attempt to meditate but they can not because beta and theta waves are preponderant, they are unable to transform the waves at all. No matter how you pray, worship or try hard at concentration the brain waves cannot be brought down.

Many people do meditate and they either keep on moving between the high frequency waves like beta and theta or to the lowest frequency waves called delta, they can never go

to alpha. Scientific studies have shown that by any technique if you can formulate alpha waves in the brain, the mind becomes quiet automatically and you become aware inwardly. This inward awareness with composure of mind leads you to a state of meditation.

The combination of letters or sounds in the mantra Om seems to be the oldest known to mankind. It first appears in the oldest book written by man, the Rigveda. According to the great historians, Wilson, Griffiths, and

others some of the hymns of the Rigveda were written more than forty-five thousand years ago. That is much before the submerging of Atlantis. In the Rigveda there is reference to an astronomical conjunction which according to astronomers took place some time around sixty-five thousand years ago.

It is in the Rigveda that the first hymn commences with the word Om. Later in the same book there is a discussion on Om. It is much earlier than Mandukya Upanishad.

The discussion on Om is very simple and as close as can be translated into English says that Om represents the composite consciousness. Om represents composite time. Om represents composite space. Om represents composite creation. Now, time, space and object, that is creation.

In Om, ॐ, you will also find three curves. It is neither Roman, Devanagari nor Greek Script. It has nothing to do with script and is neither alphabetic, syllabic nor phonetic. It is almost an equation. These three curves represent the three important factors responsible for the entire creation. If you are going to define scientifically what is creation then you cannot talk about the ocean, rivers, mountains, men and women and vegetation. That is not creation. Creation is a coming together of time, space and object. Or rather creation is a coming together of time and space in the nucleus.

How did the whole thing take place? Time and space came together and there was a great nuclear explosion and thousands of fragments were thrown out. They became the nebulae which are known today as suns, moons and stars. That is what the scientists are trying to explain to us. Nobody created earth or heaven

or animals. These are realities behind creation and we cannot just define reality in terms of those things which we know. We have to explain reality in a language that is complete and total. You cannot simply say that a donkey started producing donkeys and a man started producing men and men and horses joined together and began to produce ponies. It is not a game of sperm and ova.

The whole world is an explosion of two electrical energies. The energies are in the form of time and space. You have two forms of energy, the positive, plus and the negative, minus. There have to be two opposite poles of energy and they are known in science as positive and negative. We also call them time and space and when they join together, there is an explosion and the point where the explosion takes place is called matter, the object.

That is how creation evolved, nebulae, gas, etc. The same thing happens with us. Within the spinal column are Ida and Pingala nadis or you can say mind and prana. They go up into the medulla oblongata as separate lines and when you practice yoga, they join together. The moment they join together there is an explosion from which comes an experience, and that experience is the awakening of kundalini. That explosion is again carried down to the base of the vertebral column and that energy ignites the Muladhara chakra, the seat of kundalini. Then the awakening of kundalini begins.

Even if you do not meditate, concentrate or do anything, if awakening and this union takes place, even a fool can meditate. Even the most tamasic man, the most debauched or the man whose mind is jumping like a shuttlecock, this way and that way, even these people can meditate.

For meditation it is important that the union between these two poles must take place, that is Hatha Yoga. Hatha Yoga is not just postures and there is no classical text to this effect. Hatha Yoga means yoga of 'Ha' and 'Tha'. Yoga means union. 'Ha' represents the solar energy and 'Tha' represents lunar energy. 'Ha' represent Pingala and the right nostril whilst 'Tha' represents Ida, and the left nostril. 'Tha' represents the right hemisphere of the brain and 'Ha' represents the left hemisphere, so union means the coming together of the two brain hemispheres when both breaths flow together, when Ida and Pingala join in the Ajna chakra, behind the mid eyebrow center. That is Hatha Yoga.

Time, space and object is the basis of creation, appearance and reality. The mantra Om has a sound principle of the curves in its structure. These three curves in Om are known as symbols. In the Rigveda it is said that the Om has a crescent moon and a star. So besides the three curves, there is the crescent moon and a star.

What is this star and the crescent moon? The Muslims flag also carries the crescent moon, Chandra and the point Bindu. This Chandra represents the consciousness of an individual which is in addition to time, space and object. It is that which is trying to expand itself beyond time, space and object. It is indicated by the form and symbol of Om.

Mandukya Upanishad also says that Om has a fourth sound. The three sounds, the three types of vibrations represent as I said the states of experience which you undergo, but the fourth one is said to be an experience which takes place when all other experiences have withdrawn. When the mind no longer experiences the

waking, dreaming or deep sleep experience, the fourth experience takes place.

This experience is called the soundless sound, the formless form and the nameless name, as written in the Mandukya Upanishad. It is absolute and does not depend upon any form of experience. It is the totality of all experiences at the same time. Where time, space and object are totally annihilated and do not exist anymore, that state is represented by the Chandra, crescent moon and the bindu. It is called Turya, conscious, subconscious and unconscious and super conscious. The Mandukya Upanishad has different terminology which is unnecessary to refer to here, but they do mean the same as these four English terms. So the super conscious is termed in Sanskrit Turya.

This turya state is considered to be the highest experience in yoga; the highest experience of the mind, without the mind. When the mind is able to experience without its own involvement or when the experience takes place within the depths of your consciousness, that is called turya.

So Om is not a holy name or a God, it is just a symbol representing three types of waves and the fourth is invisible awareness. Om in India is not given to a householder, because the gurus consider it a very powerful mantra. Other mantras are given to the householder which in India means the married people. Others are known as bachelors, retired people or widowers.

Sannyasins alone are given the mantra Om. Sannyasins are those people who have renounced and who live alone, who have no family, relatives, involvements, commitments or obligations. They have



one duty and that is to sit and investigate into the depths of their being. "Who am I?" Am I a swami, a Hindu, a Christian? What is my name, am I the prana, the senses, the mind, son, father, mother? Just trying to find out, "Who am I?" "Who I am?"

The philosophers say that man does not know himself and they term that ignorance. Very few people have known themselves. Most of us have a wrong idea about ourselves, so maybe what you think about yourself is totally incorrect. Well, everybody is saying that and they cannot be wrong and we cannot be right. So therefore, one must have true knowledge about oneself, and this true knowledge is known as *Atma jnanam* or Self knowledge. To have Self knowledge, a sannyasin detaches himself from all self-styled, all self-created attachments. There is a parable about this.

Once a swami was sitting and his devotee came to him saying, "I want to do spiritual practice but my commitments, obligations do not allow me to do so many things." The guru kept quiet and said nothing. After about half an hour the guru went and embraced a tree. So after about fifteen minutes the disciple said, "What is this that you are doing?" The guru said, "the tree will not leave me." and disciple replied, "But it is you who are embracing the tree." The guru replied, "Yes, but now it is embracing me"

The disciple asked the guru, "What do you mean?" The guru came to him and said, "Exactly the same thing is happening to you. Exactly the same. You are attached to the things of life and you say that they are holding you back and it is not true".

So such people who realize this become sannyasins and are given the mantra Om and that is the only

sadhana they are given. Sannyasins do not practice asanas, pranayama or pratyahara. They have only the systematic practices of the mantra practice, total awareness of the guru and other things which are known to you only when you become sannyasin.

This Om mantra is so powerful that if you have to practice any other mantra you have to join Om with it. So, therefore, every mantra has Om

A Rishi said, "Om is such a powerful mantra that it will bring you close to a universal experience, and everyone is so weak, unprepared and unqualified that if you give him a universal experience he is going to go crazy." The guru said, "Yes, you are right, so what are you going to do?" The outcome was that they changed the mantra and made another one out of that.

Om is the womb of all mantras in a similar manner to which the mother is the womb of all children. The first mantra which was produced from Om was the Gayatri. It is a mantra of twenty four syllables intended for those who have underdeveloped consciousness. Most of us belong to that category. Then of course there are many more mantras that came later.

We clearly see that when you chant the mantra Om you are experiencing the three states of your consciousness and your consciousness includes time, space and experience. If this mantra is used properly in connection with your mantra, then meditation can be influenced positively. According to one's personality, one should have a mantra and that depends upon the zodiac sign, ascendants, and other factors. To those mantras the Om should be added.

Swami Sivananda, Swami Vivekananda and others have translated this very short Upanishad.

Hari Om Tat Sat

1983

February–March

Sri Swamiji toured England. He conducted seminars and gave lectures and satsangs in France, Switzerland and Spain.

Meeting with a Paramahansa

Rishi Arundhati

England 1983

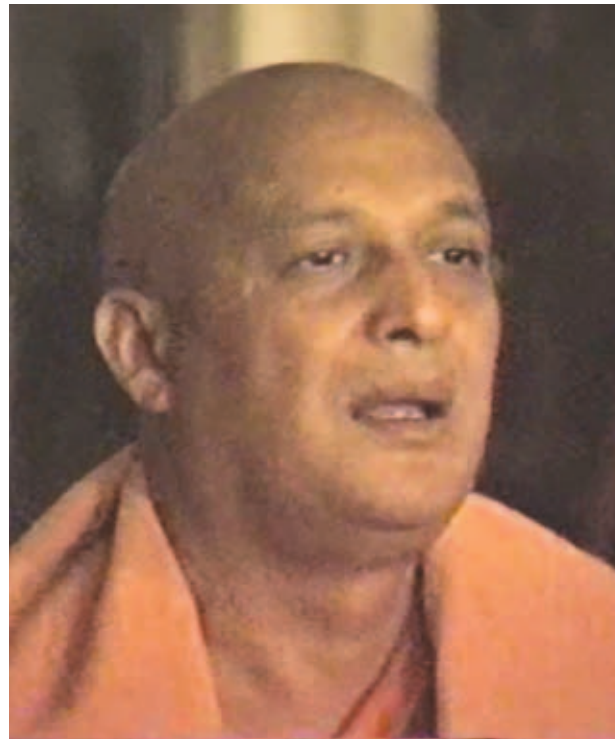
In 1983 we decided that we would not make a program in Newcastle upon Tyne but we would prepare a group of students for Kriya Yoga initiation in London. So Vasishtha and I drove down to Manchester where Swamiji gave a program which was more satsang than lecturing. Then we went to London for the program there. After the London program, Vasishtha had to return to the University so he took the train back to Newcastle and I kept the car and traveled with Swamiji to Plymouth and Harlow for his programs there.

Plymouth

It was very interesting during Swamiji's visit this year because we had been informed that he was not taking food that contained salt, chillies or spices now. So Swami Sanyam and I were in charge of seeing that he had food cooked as per his diet at the time. When we arrived

in Plymouth, we approached those in charge there and said we would need to make some food for Swamiji. We were told that there was food already prepared, enough for many people. I had already explained that Swamiji's diet was different this year. So I just asked them if any of the food had been made without salt. They of course said no, so we finally convinced them that we had to at least make one dish for Swamiji. We were not too popular but our job was to see that he had food to eat that fit his diet.

Swami Pragyamurti was in charge of arranging the program and choosing the teachers here at the Plymouth program, so she asked me if I would teach



an advanced asana class. I told her I would be glad to do whatever she needed done. So I was given the large dinning area of the school where the program was being held for the class.

During the time of my class, Swamiji was giving a talk to the teachers and that happened to take place in the room that was right behind the room I was using. I could hear Swamiji's voice even though I could not make out everything that he was saying. What really surprised me was what I was saying about the asanas I was teaching. I had not given such detailed information about each asanas in some time. I was really surprised to hear what was coming out of my mouth.

When that class was over, Swamiji and all the other participants came into the room where my class was held. I had gone over to the kitchenette counter where soup was being heated and sandwiches being prepared for the meal after Swamiji's lecture.

When Swamiji gave his lecture, to my great surprise, Swamiji was saying much of what I had said during my class. When his lecture was over, those students that had been in my class came for their hot soup. When they saw me, their question was, "Did you two make that up together to talk about the same thing." I told them, "I had no idea what he was going to say in his lecture and I was totally surprised at myself, at all I had had to say while giving the class. Another lesson, of course, just open yourself up and Guru will manifest."

Harlow 1983

After the Plymouth program, Swamiji was scheduled to give three lectures in Harlow. So me and my car load of swamis left Plymouth for London to overnight and then to go on the following morning to Harlow.

We all stopped half way to London and had some chips and chai then went on to the Satyananda Yoga Center London where Swami Pragyamurti was expecting us. After we arrived there I realized I no longer had my purse. So we rang the place where we had stopped and they had found it but it was locked in the safe and would only be opened the following morning. So the following morning together with another sannyasi, we traveled back and got the purse and then we came back to London. I then traveled on to Harlow and arrived just at lunch time. When I came in everyone was seated around a tablecloth on the floor and were eating their lunch. Swamiji was seated at the end facing the door.

When I entered, Swami Dharmananda said, "Oh Arundhati, I am so sorry but there is no food left." I told her not to worry. Swamiji beckoned me to him and told me to sit down beside him. He then moved his plate in front of me and said you have food. Well, he had mixed it all together, so I really felt blessed to not only finally get a bite to eat that day but to receive food that the guru had touched totally. So, then Swamiji looked at me and asked, "Did you shave your head?" I had had my hair cut by France, Swami Pragyamurti's daughter, in London the night before so that day I was wearing a turban. I told him no just a haircut. He just nodded his head.

My thoughts about the programs in London, Plymouth and Harlow that year were, "Poor Swamiji, he is going to have to speak on the same three subjects at all three of these places, Meditation, Yoga Nidra and Kriya/Kundalini Yoga." Personally, I would have been trying to find something else to say at the second program. However, each lecture

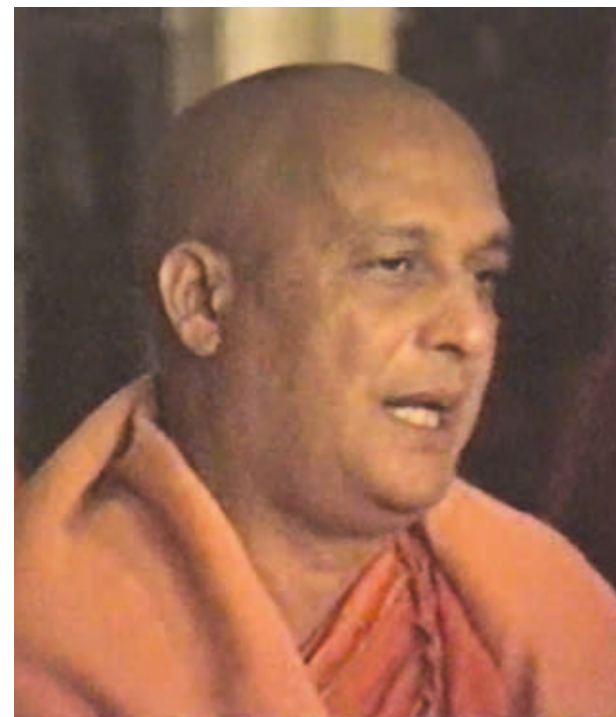
was totally fresh and interesting and for those who were new to yoga, very enlightening. My lesson here was to open yourself to your audience and you will say what they need to hear. The lectures he gave on yoga nidra during this time are excellent and I feel anyone who wants to teach yoga nidra should be required to read those lectures and also practice the yoga nidra by Sri Swamiji that was recorded in 1970 in Belfast, Northern Ireland and available on compact disc.

In 1984, Vasishtha and I were away when Swamiji came and later we moved to Canada where we now live. In 1985, the last year that Sri Swamiji traveled to England, I went back to London from Hamilton, Ontario with plans to travel around with Swamiji to Sheffield, and other places where he was scheduled to speak. However, when I arrived in London he was no longer there. He had decided to leave early and return to India. I did go to Sheffield however instead of traveling there with Sri Swamiji, I traveled there to give a lecture as a substitute for Sri Swamiji. Swami Vedamurti, a good friend and colleague had arranged a program and had several psychologist and psychiatrists enrolled to attend. So I talked to them about Yoga: A Wholistic Approach to Mental Health. Of course it was about yoga nidra mostly but also about any research that had been done using yoga as a basis of treatment and cure.

The next time I saw Sri Swamiji was in 1999. Vasishtha and I had come to Munger in early October. Sri Swamiji rang Swamiji Niranjana and told him that Swami Chidananda was coming to Rikhia and that he should come and bring me and Vasishtha with him. The last time I saw Sri Swamiji was in 2008 during

Shivaratri in Rikhia; he was giving satsang. However, the last time I was in Munger in 2012, I had a very vivid dream of Sri Swamiji. I saw him standing at the foot of my bed, bathed in light; he was just watching me sleeping.

Hari Om Tat Sat



The first lecture of Swami Satyananda Saraswati in Europe during 1983 is from Manchester and in it Sri Swamiji focuses on the Upanishads more specifically whereas in his previous lecture in Manchester in 1982 also contained in this volume, he introduced them within the larger context of a discussion of the whole of Vedic literature.

Upanishads

Swami Satyananda Saraswati

Manchester, England, 1983

The literal meaning of *Upanishad* is to sit close by, *upa* means close and *nishad* means to sit so when two people sit close to each other and talk on a topic that is called Upanishad. Therefore, Upanishads are dialogues between guru and chela or disciple. It is not a public lecture given to dozens of people or hundreds of people; it is an intimate dialogue between guru and disciple. The disciple has been asking questions about the nature of reality, and the guru has been answering. In each and every Upanishad, the question is the same, but the answers are slightly different. The main theme of the philosophy of the Upanishads is whether the ultimate reality is one, homogeneous and present in every thing. Is it interpenetrating in each and everything? And they say that you can gain that consciousness by controlling your senses and controlling your mind, and by guiding those into the nature of reality. There are as many as one hundred and eight Upanishads. Out of these one hundred and eight Upanishads, ten are considered to be major and most ancient Upanishads. Thirty are considered to be minor Upanishads constructed later on. The rest of the Upanishads were composed much later.

Now what are these Upanishads? We have a literature in India from very ancient times called *Veda* which means knowledge, higher knowledge. They are the four Vedas. Rigveda is the most ancient, Yajur Veda, that is the second, Sama Veda is number three and Atharva Veda, which is number four. These four Vedas are not books, they form a literature. These Vedas have four sections or four classifications. The first classification is called mantra. Every Veda has texts called mantra. The mantras contained in this first



section are used for ceremonies like birth ceremony, name giving ceremony, marriage ceremony, and death ceremony. These mantras are used at those occasions. They are not the mantras which we give you; they are other types of mantras.

The texts of the second section of the Vedas are known as *Brahmanas*, which means the texts which deal with the social responsibilities, customs, marriage, social laws, disposing of the dead body and the various functions of a householder and how they have to be done. For example if you marry in a systematic manner, of course not if you kidnapped someone, what will be the social position of that systematic marriage. If someone becomes a widow and she remarries, what will be the position of that marriage? Society decides the different positions. All these matters are the subject matter of the *Brahmanas*, the second part of the Vedic literature.

The texts of the third section of the Vedas are called *Aranyakas*, and they are considered to be important for the people who have completed their householder responsibilities and are now stepping into spiritual life. They should be taught how to remain detached from the things they were living with, to learn how to practice detachment and how to make themselves free from those involvements which they had over a period of twenty five or thirty years. The husband and wife are taught to live like a recluse, like a karma sannyasin, let us say, live with your wife and husband but remain detached and remain aloof from all those involvements to which you were connected or associated for about twenty five or thirty years. The *Aranyakas* are intended for them.

The fourth group of texts constitute the *Upanishads*. These *Upanishads* do not talk about how you should

run your household or how you have to give a name to your children. It only talks about one thing. That one thing is the question as to what is reality. The seekers of truth seated together at some place, discuss with each other such as the questions as to how we came about, and why did we come, and what is going to happen after we die, and what is the basis of existence, what is the source of life, and what is my relationship with the whole cosmos? Am I a non-entity in the whole cosmos? The cosmos extends for billions of light years and I am only a being of five to six feet. What is my relationship with this vast cosmos? Am I a non-entity or am I an integral part of the entire reality of the cosmos? These spiritual topics are discussed in the *Upanishads*.

The most ancient, the first *Upanishad* is known as *Ishavasya Upanishad*. *Isha* means God, *avasya* means to dwell, so *Ishavasya* means to dwell in God. This *Upanishad* is the last chapter of the *Yajur Veda*. In this particular *Upanishad* the theme is that whatever you see manifest and whatever there is unmanifest, it has an indwelling presence. It is not matter, it appears to be matter, but it is not. Whether it is sentient or insentient, whether it is moving or immobile, or visible or invisible, or unmanifest or manifest, everything has beyond its external appearance an indwelling entity, and that indwelling entity or presence they call God or *Ishvara* or *Atma*. This is the central theme of *Ishavasya Upanishad*.

The second *Upanishad* is *Kena Upanishad*. In *Kena Upanishad* the theme is that it is not true that one can have the experiences of the Supreme Spirit by such lower and limited means like speech, ear, nose, or mouth, and that to have the higher experience one will have to go beyond the senses and the mind.

The third *Upanishad* in the series is a very important *Upanishad* known as *Katha Upanishad*. It is a very good *Upanishad*. There was a great rishi, a saint, who was performing sacrifices and giving away all his belongings in charity to the needy. He had a son who was looking at this father and saw that he was giving everything away in charity, the cows, the goats and the sheep, and he was wondering to whom he himself would be given by his father. He thought that after all a son is also a possession of his father, and if my father is giving away everything in his possession, he should give me away too. So he asked, "Father, unto whom will you give me?" The father did not reply. The son asked the same question a second time. Again the father remained quiet, because he did not intend to give his son in charity to anyone. The son asked him a third time and the father got angry and said, "Unto death I give you."

The name of the boy was *Nachiketa*. In spiritual terminology of today *Nachiketa* represents the highest quality of dispassion. Among the swamis if anyone has the highest quality of dispassion they will say he is a *Nachiketa*. He represents the highest dispassion. If you read in one of the books where Swami Sivananda has written about me, he has also said the same thing, he called me *Nachiketa*. Thus *Nachiketa* due to the curse of his father transcended the mortal plane of consciousness and ascended into *Yama Loka*, the plane of *Yama*, who is the Lord of Death, who is the registrar of the dead people. When he got there the Lord of Death was not present, he had gone on his weekly inspection tour. This boy had to wait at his door for three nights. After those nights, when *Yama* returned he asked the boy who he was. He said who he was and was here because his father had sent him and that he had been waiting

for three nights. Yama said, "Oh my boy, you have been suffering in the cold here in Manchester for three nights, (laughter). So I will give you three boons, so ask me."

The boy asked for the first boon. He said, "My father has renounced me. He told me to go to death. Now firstly when I go back to him let him recognize me." It is very difficult to recognize your nearest kith and kin if he dies and comes back from the dead, you do not know who he is. So the boy asks to be recognized by his father and furthermore, let him accept me back. Yama grants this boon. The second boon Nachiketa asks is that Yama should explain what dispassion is and how to develop dispassion, how to develop that vairagya or dispassion wherefrom the whole world of prosperity and pleasure does not affect one at all, and where the happenings of the past, and the agonies of the past, the ambitions of the future do not touch my personality. What is this vairagya? Then Yama told him that also.

The third question he asked was a very naughty question. He said, "Look here, you are the Lord of Death and you have been moving in all countries without a visa. Wherever you like you go, and therefore you know about life and death and thereafter. So tell me, is there survival after death, and if there is survival, what is it that survives? Does the body survive, does the mind survive, does the soul survive, and if the soul survives, what is that soul? Nobody has seen it. It is just an abstract philosophical item." Yama was astounded and he said, "Hey, I will give you many things, but do not ask this question." He said, "I will give you elephants, horses, cows, damsels, palaces to live in, a long life, and eternal kingdom, just take back your question. This is not a question which ordinary people can ask. Even



the *devas*, the divine beings, the rishis, the spiritual personalities, do not know the ultimate reply to this question. They are searching for the answer but they do not get it and you are asking me this? I am not going to tell you.”

Then Nachiketa said, “You are giving me all these things, how long will they exist, they will live at most one or two thousand years. They will not be with me till eternity. Just like a man who eats food and digests it and it turn into feces, the same will happen to all you give me, the pleasures will turn into pain.” There was a lot of struggle between these two, Yama and Nachiketa and finally Yama conceded, “Look here boy, I have never come across such a boy like you, so sit down.” There from proceeds the whole Upanishad with discussion of the nature of the Atman, of the nature of the body, of the nature of concentration. It talks about yoga and tells Nachiketa that he must practice yoga. When he asks Yama what yoga is he replies that just like an archer aims his arrow at a point, and finally merges the arrow into that point, in the same way, the mind is the bow, the mantra Om is the arrow and the Supreme Reality is the target and you merge your arrow in the target. That is beautiful is it not?

Then he tells Nachiketa to imagine. “You are in a horse cart. The driver is drunk, the horses are untrained, on both sides of the road there is green grass, and do you know what is going to happen to you?” (laughter). But if the horses are trained, and the driver is alert, it does not matter that grass is growing on both sides of the road, he can direct the horses to reach the destination.” That is called control of the senses. It is the nature of the senses to become extrovert. This is a

law, fire is hot and water is liquid. Similarly, the quality of the senses is to always draw you to the external objects. They will never draw you to the internal objects. Therefore, there must be a patient culture, and a patient seeker will have to work again and again, because once you bring your senses under control, they get out again. Every time you have to work with greater patience. You should not lose courage, because this mind is in between the unreality and the reality. The mind is a medium. This is the general theme of the third Upanishad, and it is on this Upanishad that Somerset Maugham based his book, the Razor’s Edge. There is a mantra in this Upanishad which I can recite if I remember it.

Kshurasya dhara nishita duratyaya |

Durgam pathastat kavayo vadauti ||

Narrow as the razor’s edge is that path,

Difficult to traverse and hard to tread, say the wise.

This is the razor’s edge on which you are walking; I am talking about the people who are yogis, who are trying to tread the path to that ultimate reality. It is not a path of flowers; it is a razor’s edge. It is a very narrow passage. If you are not careful you will fall either to the left or to the right, you will either be a leftist or a rightist (laughter). Well, in spiritual life there are also leftists and rightist. (More laughter) Another translation would be: “The great people say that the path is very difficult.” But what is to be done if that is the way? It is a hazardous path, difficult path, and difficult terrain, what is one to do? Yama says that the only way is to remain awake all the time, and keep moving all the time, until you reach or you achieve the final boon, the final gift, that is self knowledge. It is these two lines on which Somerset Maugham based his Razor’s Edge and

there was also a film made about it. So much about the third Upanishad.

Now, there are other Upanishads like, Prashna Upanishad, *prashna* means question. In this Upanishad the main topic is the relation between the life force and the mental force. They are like two birds. Then there are other Upanishads which it is not necessary to discuss now. The largest Upanishads are the Chandogya Upanishad in which you have many topics including the science of Om. How to chant Om and what is Om. How was it produced? Is it the name of God or is it a sound, or does it have something to do with the cosmos? Another large Upanishad called Brihadaranyaka Upanishad talks about various meditations which are rarely known to people of today because people do not talk about them. In the ancient days meditation was known as vidya, now we call it dhyana. There are various mediation in Brihadaranyaka Upanishad such as Prana Vidya, meditation on prana, Panch Agni Vidya, meditation on five fires, Madhu Vidya, meditation on honey. (laughter). So many vidyas, different systems of meditation, were given there.

Ultimately, these Upanishads are trying to discover the total reality of the universe. But I can tell you what the final reply is not iti, not this. Thus they have not come to a conclusion. The Upanishads have tried their level best. No philosophy throughout the world has worked so hard and long to try to discover the total reality of the seen and unseen universes. But they have finally not made the claim that they have known it. They said, we have known thus far, but this is not the final word about it.

Hari Om Tat Sat

The next series of five lectures of Swami Satyananda Saraswati in Europe during 1983 was given in London, England, from the 8 to 10 February at various venues.

The first lecture concerns Yoga Nidra and presents a lucid account of the origins of yoga nidra in Tantra and its adaptations by Sri Swamiji and describes the many physical and psychological benefits of yoga nidra practice.

The second lecture is on Meditation and Sri Swamiji begins by elucidating a correct understanding of meditation or dhyana and goes on to discuss the main obstacles to meditation such as the experience shunya, void, or sleep, and proposes Ajapa Japa as a practice for avoiding these obstacles.

For predominantly rajasic people Antar Mouna is appropriate and brings about tranquility of mind leading to spontaneous meditation.

The third lecture in this London series is on Kriya Yoga and clearly outlines its relation to Hatha Yoga, its differences from Raja Yoga or meditational practices for the control of the mind, and indicates that it was developed by Sri Swamiji from the seventy-two kriyas discussed in diverse texts of Tantra and yoga. An important point made is that Kriya Yoga is a particular organization and combination of Hatha Yoga practices along with maximum pranayama practice throughout regulated through mudras and bandhas, designed to help awaken kundalini. A short question and answer session on the topic is appended to the lecture.

The fourth lecture was given to yoga teachers and emphasizes that experience of ashram life for some period of time is necessary to ensure that the benefits derived from yoga practice do not deteriorate over time due to the stresses of day to day life. Not only is Karma Yoga imbibed during the stay at the ashram, which helps to alleviate the stresses produced by action or karma for personal goals, but it is also a fact that many advanced practices of yoga can only be taught in an ashram under the direct guidance of a competent guru.

The fifth lecture on Mantra Yoga was given at Conway Hall, London, and covers the Tantric practices of mantra, yantra and the raising of kundalini, emphasizing the necessary role of Tattva Shuddhi in preparation for Kriya Yoga and Mantra Yoga.

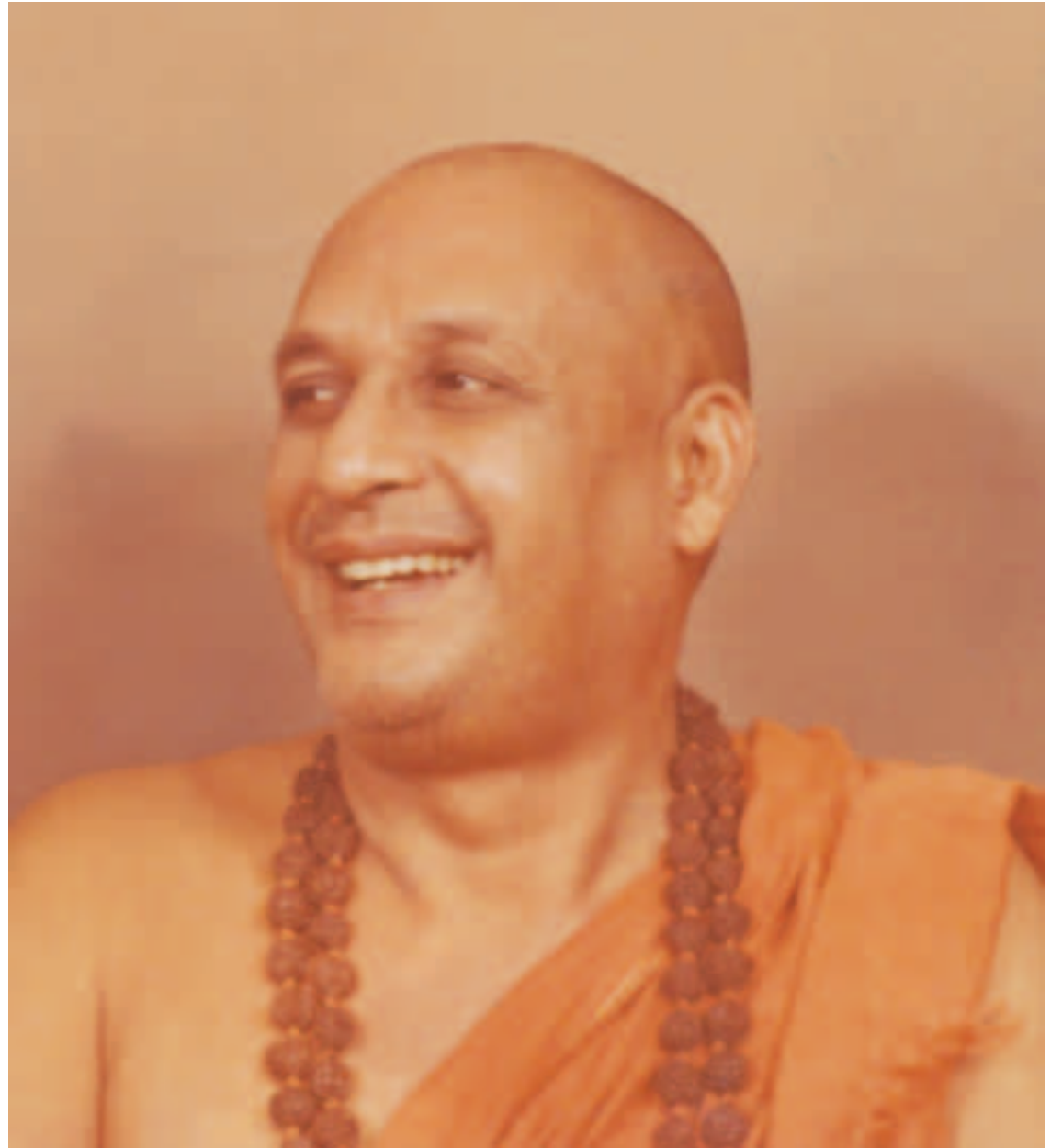
Yoga Nidra

Swami Satyananda Saraswati

Caxton Hall, London, England, March 8, 1983

There came a boy to me when he was four years old at the Munger ashram, the place where I lived for many years from 1963 to 1983. He was very enlightened and he wanted to stay in the ashram. His parents could not persuade him to follow them back home. But I began to think about what I was going to do with him. He used to do a lot of mischief, destroying my tablecloth, making fun of everyone. I wanted him to study a little bit, history, art, but he did not do it. I believe that I do not have to educate my children because I want it. I have to wait for their education until they want it.

When he was at the age of six I remembered that I had a technique through which I had trained a dog in the Rishikesh ashram, and I applied the same technique to him for over two and a half years, almost every night. During this period I spoke to his mind, not to him. I imprinted on his mind all that was required for a Swami, for a yoga teacher. I used to read Ramayana, the story of Sri Rama, Mahabharata, the great epic, the Upanishads, the dialogues between guru and disciple on Brahmadvidya or supreme science, both the testaments of the Bible, the Koran and the Zoroastrian Zendavesta, and many more texts. You will have to believe what I say, because someday or the other you are going to meet him, and when you meet him, now he is twenty two, you may not be amazed, but if you had seen, you would be wonderstruck by his deep knowledge, adventurous spirit, self confidence, fortitude, humility, innocence and childlike nature. This young man has now succeeded me. I have handed over to him into his care the entire responsibility for the institution of the Bihar School of Yoga, which is a very great responsibility.



At the age of ten I took him out of India and brought him to Belfast, a place where there had been fighting for centuries. There, of course, people from England met him, Pragyamurti knows him, Vasishtha knows him and many of the swamis met him then. He is a product of yoga nidra.

Yoga nidra leads to direct communication with Buddhi or Intellect

When the intellect is withdrawn, when the senses become tranquil, they become free from excitement, turbulence, then, there is a direct circuit between the speaker and the listener. There is no agent in between you and me. At this moment I am trying to reach you not directly, but by means of a junction which is called Buddhi or intellect. It is not possible in every case for a guru, for a teacher, for an operator, to have a direct communication with a pupil or a disciple. In order to make this direct contact possible, the senses have to be withdrawn, which is the fifth step in Raja Yoga, which is known as pratyahara. *Pratyahara* is that state of mind where the senses are no longer required to feed the brain and the mind with information. The ears, the eyes, the nose, etc. do not feed the brain with information during the state of pratyahara. When pratyahara is complete and profound, then the inner mind, let us say for the time being, the subconscious mind, or the sukshmarsharira, the subtle body, attains very great efficiency. Then it is able to imprint all the information directly as a camera can do.

These impressions directly influence the experience, then, at a certain stage, you will have to develop those impressions. The guru has to know how to develop those impressions. If these impressions or imprints are

not developed then they remain in a negative form. In order to make them positive, or to bring them back to the intellectual level, or to the level of reasoning, of logic, of understanding, there is the process called dharana, the sixth step of Raja Yoga. The combination of pratyahara and dharana may be understood as a practice of yoga nidra. How did I discover this practice?

During my childhood, we dabbled with so many things, like burial ground sadhana, and the calling of spirits, etc., and we practiced hypnotism. During those days hypnotism was very popular, and we thought that we could hypnotize our schoolteacher, so we could ask him what would be the question in the coming examination, which were our limited objectives we wished to obtain. Now, during these practices of hypnotism, somebody informed me that if you practice Hatha Yoga, then hypnotism becomes more powerful and more profound.

What is Hatha Yoga?

I asked what this Hatha Yoga was. In Sanskrit, *hatha* means stubborn, obstinate, arrogant, unbending, that is the literal meaning of hatha. I asked whether this meant that I had to be stubborn, arrogant, unbending. That is what I thought Hatha Yoga was until I came to my guru, when he told me that Hatha Yoga is not a series of practices but it is the union of Ida and Pingala in Ajna chakra. Yoga means confluence or union. Where two rivers meet that is called their yoga or confluence. When two lovers meet, that is their yoga, and when two enemies meet that is also their yoga. When the negative pole and the positive pole meet in the point of Ajna that is called yoga. So Ida and Pingala represent two forces in us, and they are a concrete reality, they

are not a myth or metaphor. These Ida and Pingala nadis meet in Ajna chakra. Ajna chakra is situated at the top of the spine, in the area of the medulla oblongata, where these two nadis terminate, but they do not unite. Union does not mean that Ida and Pingala are together. Union happens when the energies unite. Ida and Pingala are two nadis which are carriers of two types of energy, solar and lunar, prana and mind, and they do not unite. The union between the two takes place when concentration, dharana, is at its highest peak. The moment one-pointedness arises in the mind, only one object is perceived, *sankalpa* and *vikalpa*, thought and counter thought cease, and at that time Ida and Pingala join in Ajna chakra. This is the ultimate purpose of the practice of yoga nidra.

We should not mistake yoga nidra to be only a practice of the psycho-somatic science of relaxation. I do not want to criticize anybody, nor do I criticize myself, because I have said that yoga nidra is a science of relaxation. But yoga nidra is not only a science of psycho-somatic relaxation, it leads you to relaxation and relaxation should also be properly understood. In yoga, in Vedanta, in India they use the word shanti. Relaxation is shanti, When the laws of the physical body, when the laws of the mental body, when the laws of the emotional body are flowing spontaneously, naturally, correctly, without any conflict with each other, that is the state of shanti. And that is why many times when you end your session chanting Om Shanti, Shanti, Shantihi, you repeat shanti three times.

Why not four times? Because there are three realms or three dimensions of man which are empirical. The fourth dimension, turiya, is not empirical, it is nirvana or void, whatever you may call it. These three

dimensions often go out of balance. There is conflict in bodily relationships, there is conflict in mental relationships also, and that is why tension and stress take place. Whether this stress is caused by the external circumstances of our domestic life, of our social, professional or emotional life, the cause is inherent in you. Once you can remove the cause of stress then these external factors, domestic factors, economic factors can cause difficulties for you but not stress. You can find hundreds of thousands of Indians leading very difficult lives, but they have no tensions and you can find hundreds of thousands of people leading the modern life, even in India, having a very comfortable life yet still having stress.

Stress is inherent in man's nature

Stress is inherent in man's nature, due to the imbalance he has not been able to resolve. He has been trying to resolve this in relation to the external circumstances. You will not mind if I make a few remarks concerning this. You close the windows, put in double glass, so that no sounds from the motor cars penetrate, but does that reduce the stress?

A germ of worry, anxiety, insecurity and ignorance, that creates ashanti, the negative side of shanti. Yoga nidra has an important role to play in giving you the experience of shanti and relaxation. In 1943 and 1944, I lived in Rishikesh. Rishikesh is an overnight journey from Delhi, on the banks of the Ganga, at the feet of the Himalayas, a place where sadhus, sannyasins, hermits live, and I prefer to live there, with my guru. Beside the ashram of my guru there was a Sanskrit High School, or an ashram teaching Sanskrit and the six systems of Indian philosophy, astrology, etc. The young children used to come from the mountains. From time

to time the guru had to leave his ashram for collecting donations at which time he requested my guru to send some swami to look after the children there at night, because Rishikesh during those days was tiger infested, cobra infested, jackal infested, in fact all the wild animals would come there during the night. Once I was given the duty to look after the children. I used to stay awake during the night when the children were sleeping. In the morning at three o'clock when they got up, because in the ashram system three o'clock is the waking up time, I used to go to sleep. That happened for about one month. After a month my duty was changed.

Yoga Nidra is easiest way to change your nature

After about a year, in our ashram, there was a celebration, and during that celebration the children from that school were called to chant the Vedic hymns, which is a tradition with the Hindus. Whenever you have an auspicious task to start, the pandits or priests come to chant the Vedic mantras. These Vedic mantras are chanted in a particular style which not everyone can do. The children came to the ashram and began to chant the Vedas. When I heard them chanting I tried to remember where I had heard this chanting before. I tried to locate the event of that experience, but I could not. Later, when the celebration was over, my guru, Swami Sivananda said, "When the chanting was going on, why were you so introverted?" I told him that their chanting seemed to be very familiar to me and I did not know where I heard it before. He said that I must have heard them when I was looking after them in that school during that one month. I replied that was not so because I used to go to sleep at 3 o'clock and get up at 8 or 9 o'clock so I did not hear them. He said that I did hear them, that my ears did not hear them, but

my mind heard. I thought if a sleeping man can hear a sound or a hymn, or music, or a noise, and he can again realize that system of knowledge and reproduce it, that is a marvelous way to learn things. That means, that all night long when you are sleeping and you play a tape recorder next to you, then in the morning you will be able to reproduce it. So, if you want to learn a language, in three nights you speak Spanish, that is quick learning. But if you want to clean your nature, if you want to change your nature, with which you do not agree, yoga nidra is the easiest way.

Changing negative behavior through Yoga Nidra

Mothers came to me because their children had a bad habit of bed wetting, and they had tried homeopathy and ayurveda, and sometimes slapped them, but nothing worked. I asked them to leave the child with me for five to ten nights. As I was narrating a story to the child I noticed that the child was going to sleep, or dozing off, so I realized that now the child is getting out of the realm of the senses. At once I called it by name and when it responded I said that if it wanted to urinate during the night to please wake me up. Then I repeated the process several times. After 15 days the child stopped bed wetting. I am not talking about suggestion. The word suggestion is an incomplete expression. This is called samskara. How do you develop a flower? How do you grow wheat? How do you develop a mango tree, an avocado tree or an apple tree? There has to be a seed.

If you want your child to do or not to do something, you do not have to use the wrong expression called suggestion. A thought is a seed which develops into an experience, develops into character, develops into a personality. It is a seed, it is a bija, it is a samskara,

it is a karma. Not only the action you do with your hands is karma. Not only is the action you do with your feet karma. But a thought is a karma, because karma is a movement in the realm of nature, in the realm of events, disturbing events, changing events or modifying events, that is called karma and that is what I was doing with the children.

I will give you another example. A girl was admitted into the ashram. She was 10 years old, very pretty and very brilliant, and she was admitted into the ashram for sannyas. But after a few days a message came that every night she was completely soiled after sleeping. So I called her, but I did not say anything to her about bed wetting. I put her head on my lap and just held her lovingly. I said, "You should change." She said, "I think so." Then, after some time I said, "Sharan, I will give you a new mattress." She said, "I am not going to spoil it." and she has not done it. So this is the effect of a strong samskara which you can create in the mind of an individual by the practice of yoga nidra. Yoga nidra is a science through which you calm down the turbulence, and the noises of the senses, the indriyas, and the disturbances that are within the physical body, that are within the body of the sankalpa, within the body of the mind which are to be quietened.

The practice of yoga nidra has a philosophical background in Tantra. Although the fifth and sixth steps of Raja Yoga, pratyahara and dharana, may be considered as yoga nidra, traditionally, academically, I have formulated yoga nidra from the Tantric system. In Tantra, there are a few rituals. Tantra is not *vama marga* or left-handed Tantra. Many people have identified Tantra with sexual anarchy, but you should make a fresh study of the subject.

I am not going to give you a detailed account of Tantra now because that is not the subject matter now, but it is a wonderful and powerful science for everybody, including the person who is a sex maniac. But as far as we are concerned we do not have to be like that. So in Tantra there are certain rituals, If you read *Mahnirvana Tantra*, *Vijnana Bhairava Tantra*, and other Tantras, you will find that it does not just involve a few peculiar things.

Nyasa, placing the mind throughout the body

Before you sit for the Tantric ceremony, you have to fix your mind on different parts of the body, on different parts of the arms, in different parts of your limbs, in different parts of your mind. Technically and according to the texts this placing of the mind or awareness is called nyasa. *Nyasa* means to place. To place the mind on the body is called anga nyasa, where *anga* means organ. *Karanyasa* means placing the mind on different parts of the hand. *Mantranyasa* is placing the mind on the mantras, the sound. *Varnanyasa* is placing the mind on the forms of the sounds, on the color of the sounds. *Varna* means color. Like this there are many systems in Tantra where each and every aspirant is taken to deeper and more profound stages of mind called dhyana or samadhi, step by step. Just as you ascend or descend a staircase using every step.

Now in karanyasa they chant certain Sanskrit mantras, but it is not necessary for you to chant these. I have replaced these by English and Hindi, saying right hand thumb, second finger, third finger, fourth finger, fifth finger. This is not my design, yoga nidra is not my design, but it is my form of presenting it, and I am the first person to present it with a total loyalty, honesty

and sincerity to this ancient tradition. I can explain it to you in a few minutes. They sit down in asana. Then they will say,

"Augushthabhyam namah, tarjanibhyam namah, madhyamabhyam namah, anamikabhyam namah, kanishthikabhyam namah, karatalokaraprshthabhyam namah."

You see, they are touching each and every part of the body and they are naming it in Sanskrit. But it is not possible for everyone to recite it in Sanskrit, so you can do it in your own language. Thus we make it very simple and say right hand thumb. Many people say yoga nidra must start from here, or it must start from there. How can you say it must start from here? Where is mind? Mind is all-pervading. Consciousness is also all-pervading. To control the mind you do not have to start from here or there. You can start from any point.

I have taken it from a system as the basis. It is not the whim of an individual, it is not my whim. As I told you I am not the designer of yoga nidra but I am the presenter. That is the first point, the basis.

In Tantra we have another very difficult topic called Varnanyasa, placing the mind on color. Not color of sight but color of sound. You should read the book, *Garland of Letters* which was written by a British judge of the High Court of Calcutta during the British period, Sir John Woodroffe. He wrote a book called the *Garland of Letters*, and you should know it, if you teach yoga you should know all these things. What is that *Garland of Letters*? In Sanskrit we call it *varnamala*. In English you call *varna* letters, in Sanskrit we do not say letters but call them colors. So it should be *Garland of Colors*. Every sound you pronounce, a, i, u, o, au, etc., has a vibration, it has a frequency, but it also has a color.

It is that color which you have to fix in your mind during the profound, tranquilized and equipoised state of yoga nidra. Each and every sensation which you can think about should become a total reality. Because what mind thinks, that is the objectivity. Even the experience of an object is totally dependent on the quality of mind. Am I wrong? The interpretation, the meaning, the purpose and the quality and the property of an object is not inherent in matter, it inheres in the quality of mind. Therefore, it is necessary that through yoga nidra you should be able to arrive at a profound state and then you practice what we call dharana. *Dharana* means pictorial concept, visualization, imagination or developing images in your mind. During the process of imagination you have to pass from one object to another as swiftly as possible, without letting the mind think. Images must be produced spontaneously. If you say, red rose, you do not have to think about it, it has to come spontaneously. If you continue practicing dharana for five minutes and swiftly pass from one object to another object, within a few minutes the mind attains greater efficiency. The moment you say a word expressing a thought it is very clear in your imagination and when your mind is able to develop that image clearly without involving the thinking process it indicates that now your mind is becoming more efficient to translate a thought into an experience. If I now say, a black horse, you cannot see it because your mind is not efficient. If I say, white rose, some people may be able to see it because they are talented and gifted, but most people can repeat the phrase, white rose, mentally but they can not see it. Why? It is because their mind has not attained that efficiency. Artists can see colors. Musician can imagine sound. This is the quality of mind which you can develop in any field through yoga nidra. This is necessary for an artist, or at least for one who wants to

become an artist. Or it is necessary for one who wants to become a poet and then he can see the poems.

I had attained very good qualities through yoga nidra but I spoiled myself, and the story should not remain untold. During my student days I had a very photographic memory. If I heard your lecture for thirty or forty minutes I could afterwards sit at the typewriter and completely reproduce what you had said. Then there came a time when I was a swami, I wanted to go into seclusion, I wanted to awaken my kundalini, and all kind of crazy ideas came into my mind, and I think they come to you also from time to time, and I left my guru's ashram and went to Gangotri, the place where the Ganga emerges and there I stayed for a few months doing pranayama and smoking hashish. I do not smoke now but then I could smoke chillum after chillum and it would put me in a good mood and in my room I would see mountains, and sages walking with white hair, and matted locks, and ochre clothes. I used to see Narada and Parvati. Everything was so nice and fantastic. But when I came back from that place to my guru's ashram, I had other difficulties also, but one difficulty was that I had lost that photographic memory.

Yoga nidra helps improve the quality of inner experience

The practices of yoga nidra can help you to improve the quality of your inner experience. The practices of yoga nidra can help you to implant the samskara, the seed, or the experience of your choice, in your mind, and you can develop it as you like. This should be tried not only with yogis, not only with the meditators, not only with the good people, but it should be tried with people who are hardened criminals. But the method has to be improved, you have to discover a method of

how to teach them, so that their negative energy can be transformed into positive contributions to their own life and the society at large.

Children, women and old men who are suffering from physical ailments and have many handicaps should be taught yoga nidra. Please understand that all these diseases, although they appear to be absolutely physical in nature, they can not only be greatly influenced, but they can be totally influenced through yoga nidra.

This morning when I was addressing the teachers I was talking to them about the impact, the effect of yoga nidra on handicapped children in general. You should not confuse yoga nidra with only a psychic system, or psychological system or inner system. There is no dividing line between matter and energy. There is no dividing line between them, it is only a matter of understanding, it is only a matter of an arbitrary judgment. The physical body and the mental body, they interpenetrate each other. Body affects the mind and mind affects the body. At one level you are the mind and at another level you are the body, and therefore the practices of yoga nidra should be mastered by everybody. But I think more discoveries about it are also necessary.

I think about two years ago in France we started to publish a book called *Yoga Nidra* in French and it sold out almost at once. It has been translated into many languages and all have gone into many editions due to the great demand for it. You should read this book and you should have special yoga nidra seminars and you must try to understand yoga nidra from the point of view of the modern scientific experiments that have already been conducted in a few countries. You should study the effects of yoga nidra practice that have been observed by the scientists.

Hari Om Tat Sat

Meditation

Swami Satyananda Saraswati

Caxton Hall, London, England, March 9, 1983

Meditation is the name of a state of mind and there are various methods which can develop that state of mind. What is that state of mind? When the mind is aware of one and only one object, when there is no interception of any other thought form including your own awareness, even your own awareness, and the purpose of meditation also becomes eliminated. The object which you have chosen for yourself alone shines within. All forces of your consciousness are consolidated in their totality. The energy, whether it is pranic energy or mental energy, or whatever the forms of energy are, they are concentrated at one point. These forces or *Shaktis* are seen in the form of the object, and this state is known as *dhyana*, meditation.

Total awareness is the correct translation of the word *dhyana*, not meditation. In order to develop that state of mind you can not just jump into it, because there are so many problems which you have to face. One of the most important problems is that when the mind loses its awareness of multiplicity or duality, it enters into a state of rigor mortis, *shunya*. Consequently, you enter into a state of deep sleep. That has to be avoided. One who has strong will power at least for sometime, if he decides that today in meditation I will not think of anything else, every thought that comes into my mind I will reject, and I will stick to that form, with that strong will power, if he tries to meditate he will not succeed.

The problem is not concentration of mind. Of course this is a problem at some point. When concentration begins to take place the *laya* state, the state of annihilation of total awareness takes place. Therefore, there are certain practices that are designed to avoid that crisis or that spiritual accident. One of those practices is *ajapa japa*.

The practice of *ajapa japa* is a very systematic practice in which you train your consciousness not only psychologically or mentally but also your physiological counterpart. Those of you who are practicing *ajapa japa* or who want to practice *ajapa japa* need to remember that in *ajapa japa*, mantra and breath are articulated in a process of creative imagination. As this practical and concrete act of imagination is integrated with mantra and with the breath, then awakening takes place in *Sushumna nadi*.

Sushumna nadi is situated within the framework of your spine. It is a central canal, and within this central canal forces are created with the help of the mantra and imagination and the breath. So what you do first is you master *ujjayi pranayama*. *Ujjayi pranayama* is practiced by contracting the epiglottis. The sound is produced and with the production of the sound you begin to feel that incoming and outgoing breath is producing a sound, a mantra. The incoming is *So* and the out going is *Ham*. Therefore, with inspiration the sound is *So* and with expiration the sound is *Ham* and the whole cycle becomes *SoHam*. When you constantly reflect on the flow of the *SoHam* sound with the breath, then you have to realize the vibration within the framework of your spine from *Muladhara chakra* to *Ajna chakra*. *Muladhara chakra* is the center situated at the bottom and *Ajna chakra* is situated at the top of the spine. More about this should be learned from the books. By practicing the

SoHam mantra, by feeling the vibration in the spine, there is an automatic experience of tranquility.

After this, some concentrate on *brumadhya*, the mid eyebrow center, and others concentrate in *chidakash*. *Chidakash* meditation can be experienced by closing the eyes and becoming aware of the frontal space which is indicated by the area of your forehead. *Akasha* means space, *chit* means awareness, consciousness. The space of consciousness is *Chidakasha*. When you close your eyes and become aware of this space, which is physically represented by your forehead, you begin to see various colors. As the concentration becomes deeper and deeper you begin to realize the colors which flow constantly representing the flow of the five *tattwas*. In the beginning when the concentration is not very deep the realization of colors can be erratic. But when the concentration becomes profound, the body becomes still and the *pranas* become tranquil, then you can realize the spontaneous flow of the *tattwas*.

This is a very easy practice. But a problem comes for those people who are *rajasic* by temperament. The people who are predominantly *sattwic*, partly *rajasic* and partly *tamasic*, they have very few problems to solve in yoga and as well in *Dhyana Yoga*. The problem comes when you are predominantly *rajasic*. The mind does not even stop for one second, and when you are concentrating on a particular object with sincerity, with intensity, with all seriousness, suddenly you find that you have gone away. You bring back your mind to the center and resolve that you are again going to think about this object after a few minutes to your surprise you find that you are not there. The *rajasic* mind also has grades. Some minds are like a restless monkey, always thinking, *sankalpa* and *vikalpa*, thought and counter thought. But there are some *rajasic*

minds that are like a monkey bitten by a scorpion. Mind by nature is restless, rajasic. But when it is troubled by the experiences of life, it becomes very difficult to handle. It is as I said like a monkey, bitten by a scorpion, and having taken a bottle of whiskey. It is for these types of mind that we have discovered a sadhana known as antar mouna. We also know very well that when the mind refuses to be concentrated and if you try to suppress it and compel the mind, then a split takes place within the framework of your mind, and this split sometimes become wider, and when it becomes very wide then there is a distance between one of man's personalities and another of his personalities. We do not want that the people who are yoga minded, who meditate, who want to improve the quality of their mind, who want to train the mind, should become victims of this disease of split personality or schizophrenia. But it happens.

In the Bhagavad Gita it is said by Krishna to Arjuna: "O Arjuna, whenever your mind becomes restless and unsteady, then and there you should control the mind and bring it under your subjugation." This is the central principle of yoga. However, it cannot be made universally applicable to every type of aspirant. The quality of aspiration of Arjuna is not the same as the quality of aspiration of many people that one comes across. So, whereas Arjuna was told by Krishna to bring back the mind under personal control then and there, for extremely rajasic sadhaks we have to say something else.

The other sadhana for extremely rajasic people in the Vedantic sadhana is called a practice of witnessing. Witness your senses, witness your mind, witness your *vrittis*, mental fluctuations, witness your *samskaras*. The Vedantists do this intellectually. They say: "I am a witness of my senses, I am a witness of my prana, I

am a witness of my dharma, I am a witness of my adharma." That is intellectual. But in antar mouna it is more than intellectual. You witness your senses in the form of experience. If I am sitting here for meditation and the horn blows outside or somebody rings the bell or somebody is fighting in the corner, or any sound that I am able to grasp, I do not have to withdraw my mind from that sound. On the other hand, I have to become more aware of that sound. This is basically the difference between other practices of yoga and this particular practice of yoga. But this does not however mean that this practice is contradicting the philosophy and principles of other practices. Those practices are meant for predominantly sattwic people and this practice is intended for extremely rajasic people so that they do not fight with their mind. So in the practice of antar mouna you try to become aware, you make an effort to become more and more aware of the sensorial experiences which are consistently and continuously taking place.

Usually when you are trying to meditate, you try to withdraw your mind from sense experience. But in antar mouna you should try to experience them. If you try you will find that automatically after some time the senses recede without any effort on your part. Go anywhere, at anytime, sit for dhyana, meditation. Close your eyes, do not make any effort, let the mind flow, let awareness flow, let psychological awareness flow, let emotional awareness flow and let sensorial awareness flow. Sometimes your mind will be drawn out by the sound. Sometimes your mind will be distracted or disturbed by a thought. Sometimes your mind will be distracted by the memories of the past and anticipations of the future. All the good or bad events that have happened or you anticipate will happen. Go ahead with them. Do not think

that you are wasting time. Do not say, "I was practicing meditation today and nothing happened." The law is that when you let the senses move there is peace. When you oppose them they offend you. When you let the mind move it will cease and if you oppose your mind it will oppose you. If you trick it, it will kick you, if you slap it, it will slap you. Why? Because the very process that you are following, meditation, is a mental process and the restlessness of the mind is also a mental process.

The same mind is trying to be one-pointed and the same mind is trying to derive pleasure from fantasy. It is not a different mind. You are creating two *vrittis* in the mind. Yoga shastras say, yoga scriptures say, you are creating two *vrittis* in the mind called the positive *vritti* and the negative *vritti*, positive formulations and negative formulations are very good. They make you a conqueror of the mind. But many times they bring hopeless defeat. So in the practice of antar mouna, you sit down quietly, and let your mind flow.

What do you do? You do not flow with the mind. You do not identify with the mind. You do not become a part of the mind. You remain a witness. If you are thinking of your friends, you know you are thinking. If you are remembering some pleasant event of the past, do it. But at the same time you must know that you are doing it. It is not merely letting the mind flow, but it is witnessing the flowing mind. If you do this for some time, the mind attains tranquility, and an automatic control is gained over the mind. In this way, those three practices give you an experience through which you can try to achieve higher samadhi.

I will terminate this topic with a parable. There was a king who had four wild horses and nobody could tame them. He declared that anyone who could tame them

shall have my kingdom and my daughter. Many came, but nobody succeeded. One day, two princes came and they wanted to try. They took away the horses. By midday one of them returned mortally wounded. But the other prince did not return, and he never returned. They waited for him for months and for years. After twelve years the king noticed in the early morning that a young man on the back of a horse was coming, and he recognized him as the same prince. He was brought to the palace and the court. He narrated his adventure with the wild horse and I hope that his experience is what everybody is going to have in life. He said, "When I left with the horse I followed it and I followed it and when the horse stopped I also stopped. That wild stallion was looking at me but I was not looking at him. I was only aware that he was there, and when he moved I moved. When he slept so did I. When he was grazing I took my chapattis and had my food. After a few months I tried to decrease the distance between us gradually. In the course of three years or so I and the horse were sleeping close by but not touching each other. There was no other communication between us. One day I brought a bundle of green fodder and held it towards the horse and the horse was shocked but gradually he accepted it. That is how we became closer. I fed the horse. I used to help him and now here I am riding on it."

This is what happens with the mind. The main obstacle in the path of dhyana, in the path of meditation, is the wild horse which we are not able to tame. When you want to tame this mind we destroy it by our Puritanism. We destroy this horse by forces of our own principles and our religions. We must be very careful. Therefore, meditation is that practice in which you try to understand the force of the mind and when you have been able to overcome this obstacle then you can go further.

Hari Om Tat Sat



Kriya Yoga

Swami Satyananda Saraswati

Caxton Hall, London, England, March 10, 1983

Those who have been walking on the spiritual path and are trying to concentrate the mind have always found it very difficult. From time to time they have tried various methods to handle the mind. There are very simple methods and very crude methods, religious methods but nothing works. The mind is very powerful, the samskaras are very powerful. The inner desires and passions, ambitions, the volcanoes within the depths of one's own personality, they are so powerful that even if you try to go beyond the mind by the most drastic methods you will not succeed. In the olden days they were using soma, it was like a drink, soma drink and sincere aspirants have from time to time tried ganja or hashish or bhang. In recent years they have tried LSD, and there is also another drug called peyote. Everything has been tried in order to subjugate the velocity of mind and to pacify the *sankalpa* and *vikalpa*, the thoughts that are arising in the mind, the images that are being experienced on the subconscious plane.

Some practices did not work but the aftereffects are very detrimental. Hashish is one thing that yoga minded people have tried for many centuries. In the old texts we have references to ganja with reference to Lord Shiva that say that Lord Shiva is always using ganja in order to maintain the higher state of mind. But from my personal experience and also from the observations and conclusions arrived at by the

scientists, we think that for spiritual enlightenment you must try something else.

It is in this context that Tantra has been able to shed a great amount of light. The practices of Kriya Yoga are very important. It is only this practice wherein it is said that one should not try to control the mental fluctuations. That is the first instruction given to the student of Kriya Yoga. I am sure that many of you who are teachers of Kriya Yoga should be giving this instruction at the outset. Do not control the fluctuations of the mind. Do not close your eyes and do not try to be immobile. Move your body whenever it is required. Keep your eyes open even if you want to close them. Keep your mind open and allow mental fluctuations to move spontaneously. The very hypothesis that it is through mind control that the higher experiences are achieved is refuted in the practice of Kriya Yoga.

I also think that the practices of Kriya Yoga are basically the practices from Hatha Yoga. They are not superstitious practices, they are not mystical ceremonies. It is not a very secret practice, everything is done systematically, and everything is acceptable. There are many Tantric practices in which you meditate by creating a fear in the mind. There are Tantric practices where you influence the mind by some objects which are not acceptable and approved, like a skull. There are many Tantric cults, there are many movements which have received inspiration from Tantra and some of these keep a skull during meditation. Even some Tantrics, when they go to the burial ground, they keep a skull. You may have seen it in the newspapers from time to time, and many people do not like it. It is not a universally acceptable

practice. I do not want to tell you that this is a very effective practice, it is very effective.

But this particular branch of Tantra has all its practices based on a science which is very practical and systematic. For example, if you study the practices of Kriya Yoga, you will find that there are seventy two kriyas, but the main ones are seventeen. Out of these seventeen practices, nine practices are to be done with your eyes wide open. You can look to your right and you can look to your left, you can look above, and if you want to close your eyes you are told not to do so but to keep your eyes open.

After these nine practices, when the practices come where you are supposed to close your eyes and you close them, you feel so nice. You do not feel like a monkey wanting to jump around. Each and every practice, excepting pavansanchalana and shabdhasanchalana, maintain a posture not more than five minutes. Chakra bhedan is about three minutes. Vipareeta karani mudra takes about five minutes. You have to maintain that posture for a maximum of five minutes and not more. The third practice is also about five minutes. Mahamudra takes about nine minutes, mahabhedamudra also takes around nine minutes and all other practices are between five and seven minutes.

Every aspirant, even if he has difficulties in maintaining the posture for a long time, can very well maintain stability of his posture for these short periods of time, 3, 5, 7 and a maximum of 9 minutes. When you sit for your ordinary meditation, after a certain period, say fifteen minutes, the brain waves change. It is good when alpha waves become intense, but do you know, that when the alpha waves

influence the system, that is, the brain and later your cardio vascular system, your respiratory system and circulatory system and nervous system, automatically delta waves are produced. When these delta waves are produced which is a result of relaxation then your meditation is obstructed. This happens to many yoga aspirants who can maintain a posture for one hour or forty five minutes, who can keep their eyes closed and concentrate.

Even if this does not happen, prolonged practice of meditation, prolonged state of alpha waves can create an event of depression in the nervous system and the depression comes to everybody who meditates. I am not discouraging anyone; I am merely telling you the facts. At this depth of depression you have psychic experiences. These experiences which you have sometimes give you a lot of happiness and joy and you will say that you have seen this and that. You may call them spiritual experiences, you may call them psychic experiences but they are the result of a depressed state of the nervous system, it is a conscious dreaming. To think that these experiences mean that you are spiritually evolving is a great mistake. Prolonged meditation and trying to control the mind without changing the bodily position in the initial stages lowers the blood pressure. This is good for high blood pressure, I know.

Here I am talking about a higher state than depression, a higher state than conscious mind. This higher state is not an unconscious state. There is a change in the level of awareness and this awareness can be experienced through external and inner feelings both. Therefore, these practices of Kriya Yoga are very

important because they do not create the chance for depression to occur. They do not produce a rapid fall in the blood pressure level. It has also been understood that the practitioner of Kriya Yoga has his consciousness on the practical level.

So what happens in Kriya Yoga? The Sushumna nadi which is situated within the framework of your spine is a dormant nadi. This nadi has to be awakened because without the awakening of Sushumna nadi, the awakening of kundalini has no meaning. So those practices of Kriya Yoga, first of all, awaken the Sushumna nadi. After the Sushumna nadi is awakened, then awakening of kundalini takes place. The main object of the practices of Kriya Yoga is to awaken this great force known as kundalini. Kundalini is the evolutionary energy. It is the dormant potential force which is situated in Muladhara chakra. Through the practice of Kriya Yoga this energy can be awakened and when this energy is awakened it goes right up to the Sahasrara chakra.

As I told you, the practices of Kriya Yoga are based on the Hatha Yoga science. These practices are known as vipareeta karani mudra, which you have already learned in your Hatha Yoga practice, chakrabhedan, about which there is a reference in *Hatha Yoga Pradipika* and other books of Hatha Yoga. Mahamudra, mahabhedamudra, naumuki mudra, tadan kriya, manduki are the names which you may have come across during your studies and practice of Hatha Yoga. The one important difference in the Kriya Yoga practices is that a maximum of pranayama is practiced, and that pranayama is the ujjayi pranayama, which is practiced by contracting your epiglottis. In

each and every practice of Kriya Yoga you do the ujjayi pranayama, which means that Kriya Yoga is basically a practice of pranayama, mudra, bandha, kriya and posture. The practices of Hatha Yoga which you do and which you teach to your students are compiled, re-organized in such a way that they help you to awaken the kundalini.

So, the Tantric texts contain all these kriyas in different books. While I was going through these Tantric texts I was greatly impressed by these practices and I compiled them. When I compiled them I found that there were so many more practices of Kriya Yoga, seventy two and you can add many more. But each and every practice is not necessary and people have not much time to practice. Out of these seventy two practices I organized seventeen, and out of these seventeen practices three are most important, mahamudra, mahabhedamudra and naumuki mudra. If you have no time you can practice only these three kriyas.

In the *Mahanirvana Tantra*, in the *Vijnanabhairava Tantra*, and in other Tantric texts it is said that mahamudra and mahabhedamudra are the two mudras which will suffice for a yogi to handle his kundalini or higher spiritual force.

To those who are practicing Kriya Yoga, I want to say that they should practice the kriyas as taught to them and those who have not yet been initiated into the kriyas, have not started to practice Kriya Yoga, I want to say that they should think about it and when the next opportunity comes they should take up the practice of Kriya Yoga.

Hari Om Tat Sat

Q. Is it wrong to awaken the kundalini without the help of a guru?

Swamiji: When you practice Hatha Yoga or when you practice mantra given by the guru then there is no risk of having your kundalini awakened directly. Sooner or later awakened kundalini will be the destiny of mankind. The next phase of man's evolution will not be cultural or political. It is going to be spiritual. We are not going to lose our arms or add two more, or we are not going to become taller or shorter, but now evolution has reached a state from where spiritual awareness will grow. Awakening of kundalini is the name to be used for that state of evolution.

Q. How can one decide how many kriyas one should do in one day?

Swamiji: One should learn all the kriyas from the guru or one of his respected teachers. If he has time enough to do all the seventeen let him do it. But if he is short of time he should at least do mahamudra, mahabhedamudra and naumuki which are the most important and if after practicing these he finds that there is still time then he can practice vipareeta karani and if he still has time he can practice shakti chalani.

Q. Do these have to be practiced in the order which you just gave?

Swamiji: When you are practicing all the seventeen, then they should be practiced in the same order at least for a few months. But after a few months, if you want to design your own subset then you can change the sequence.

Q. But in order to do the selection and rearrangement correctly, would you not have to understand the whole process properly?

Swamiji: That is why I said that for sometime you must follow the sequence of the kriyas which I have given in my book. But after six months or one year, you practice mahamudra, mahabhedamudra and naumuki mudra and then you can practice vipareeta karani mudra instead of following the usual order.

Q. Do the kriyas have to be practiced in the morning and is there a danger if practiced at other times?

Swamiji: The right time to practice kriyas or any great sadhana is in the morning when everything outside and inside is favorable and helpful. According to the sciences of spiritual life the practices done at night are known as rajasic and tamasic sadhanas. The sattvic Tantric practices should be done in the morning during the Brahma period, the time of supreme awareness, Brahmuhurta, between four and six and seven o'clock.

Q. Should Kriya Yoga be practiced before or after meditation?

Swamiji: When you practice Kriya Yoga you do not need meditation at all, because in meditation you have to control the mind and in Kriya Yoga you do not have to control the mind.

Q. Could you comment on when individuals are ready to do Kriya Yoga?

Swamiji: I have been very clear about it. If you have practiced Hatha Yoga and pranayama you can take to the practice of Kriya Yoga.

Q. Swamiji, some years ago when you initiated us into Kriya Yoga you gave us a particular type of pattern to the psychic passages but now in this discussion of Kriya Yoga the pattern is slightly different, Should we now practice in this last way?

Swamiji: In the practices of Kriya Yoga the psychic passages are in ascending and descending order. The descending order is from Bindu to Muladhara through the back bone, there is no difference here. The ascending order is from Muladhara to Vishuddhi and straight to Bindu, and this passage goes through the contact centers not through the back bone. The contact center of Muladhara is none; the contact center of Swadhisthana is at the root of the urinary organ. The contact center for Manipura chakra is the navel. For Anahata chakra the contact center is the center of the chest. The contact center for Vishuddhi chakra is the throat. The contact center for Ajna chakra is the bhrumadhya, the mid eyebrow center. For Sahasrara and Bindu there are no contact centers.

When you concentrate on the navel the energy you generate is transferred to Manipura chakra. When you concentrate at the root of the urinary organ the energy you generate is transferred to Swadhisthana chakra, and similarly for the other chakras. I think that what you are mentioning at that time must have been that I said to go through Ajna, but in the ascending passage you should go from Muladhara through the contact center of Vishuddhi straight to Bindu.

Q. Swamiji, in the *Meditation from the Tantras* you speak about the unknown point, are there some kriyas related to that?

Swamiji: Within man's brain in the realm of his consciousness there is a point, there is a center, which is not known to him. That is known as an unknown point. Once his consciousness can unite with that unknown point it becomes one with the universal mind, with the universal consciousness.

Q. Is there some sort of relation of this unknown point to some part of the brain?

Swamiji: Well, it is very difficult for me to define this in terms of the modern scientific terms, but there is an unknown center and saints like Ramana Maharshi and Ramakrishna Paramahansa and many other saints have realized this unknown center in their lives, and there are many other names for that.

Q. Is there some practice to achieve it?

Swamiji: Well, if you practice and try to discover it, it will remain unknown, and once you know it, you will be unknown.

Q. Those who have kundalini awakened seem to have one thing in common, namely, that there are negative experiences connected to it. Why is that?

Swamiji: There are many books that yoga aspirants have written. Only this year I received one book called *Kundalini Crisis* and another great scholar from Kashmir, Gopi Krishna has also written a lot of books, Swami Muktananda, from Vajreshwari, Bombay, has also written a book called *Chidvilasa, the Sport of Consciousness*, the game of consciousness; it is also mentioned in the last book of the *Bible*, in Revelation. Like this there are so many books written by saints

and sages, great men, which have described various experiences, various difficulties, physical, mental and psychic symptoms which one experiences during, before and after the awakening of kundalini, before the kundalini subsides or is established in its own center.

The awakening of this energy, this Shakti, has to ascend, and for ascending there is a passage. This passage is known as Sushumna nadi. In some book of the Bible it is said that there is a ladder that unites heaven and earth, Jacob's ladder, and it is written in the same book that half the way on the ladder he should climb with the eyes open and half of the way he should climb with his eyes closed. That is the practice of Kriya Yoga.

Well you find many books that are written in a very metaphoric and artistic style, but yogis and mahatmas and saints and sages they use terms in such away that only a disciple can understand. Those who are not disciples may think that there must be a ladder from here to heaven and scientists will reject these statements as nonsense or superstition.

So this energy has to be raised through Sushumna nadi. When it passes through the Sushumna nadi, the chakras also have to be cleared. Chakras are the junctions of energy, all the chakras, Swadhisthana, Manipura, Anahata and Vishuddhi. These four chakras are centers for the purpose of the distribution of this energy to different parts of the body. Then this energy goes to Ajna chakra, and when it reaches Ajna chakra, the union takes place. When kundalini reaches Ajna chakra then union takes place because Ida and Pingala and Sushumna are connected, the energy flows through them, that state is called yoga, and that is the literal meaning of yoga. After these three unite together then

they are connected to Sahasrara chakra. In Sahasrara chakra the awareness blooms like a lotus flower. So energy first flows up to Sahasrara chakra, there she unites, as they say, with Shiva, the consciousness. After residing there for a period of time, it comes down through the same passage through which it has ascended back to Muladhara chakra, the level of the earth, the empirical level.

Sri Aurobindo, you may know about him, has made it clearer. He said that the energy or the Shakti, when it unites with higher consciousness then it has to come down to the level of mortal awareness, to the level of the empirical awareness. When it comes down in you or in me, then we are known as an avatar. Do you know what avatar means? *Avatar* literally means descending. Avatar does not mean incarnation. We use the word incarnation, but the literal meaning of avatar is descending, climbing down, coming down. When Shakti descends from Sahasrara chakra, from a higher level of awareness to the mortal level of awareness, then this person is called an avatar, whom you call an incarnation of God.

Q. Some people say that Kriya Yoga should not be practiced by people who smoke and again when they talk about the chakras, they say if you eat meat and drink alcohol you will have bad experiences and bad health if you practice Kriya Yoga. Can you say something about that?

Swamiji: Kriya Yoga is a Tantric practice, not a religious practice nor a mystical practice. As I have said, it is a Tantric practice based on a re-organized system of Hatha Yoga, pranayama, mudra, bandha, kriyas and posture. Since it forms a part of Tantra, smoking,

drinking, meat eating, sexual interaction, will not prove to be an obstacle on the path. I can assure you, even though I do not eat meat, but the truth has to be told. It does not mean that in order to practice Kriya Yoga you should eat meat, or that you should drink, or that you should smoke or that you should go to women or men. Many people think that Tantra is like this and may be doing Tantra like this. But Tantra does not say you should do it but if you do then do it.

You start practicing Kriya Yoga, and once you start practicing it, if smoking is definitely detrimental to spiritual evolution at some point or the other it will drop. If meat eating is detrimental to spiritual evolution, it will drop eventually and automatically. If it is not detrimental to your spiritual practice then you would like to eat more. You see, it is very difficult for us, for most people, to decide what is detrimental to our spiritual evolution, because we are bound by those beliefs which are related to certain religions, cultures, tribes and taboos. Vaishnavas eat no meat, no onions, no garlic and therefore every Vaishnava will be told that if he takes to Kriya Yoga then do not eat meat. If not eating onion, and not eating garlic is part of Kriya Yoga ritual it is absurd. We have to be free from these taboos, having been created by religions, cultures and tribes, belonging to east and west and north and south.

We have to go as we are, whatever we are. Whether you are a housewife, or you are a father, or you are a son, or you have your own addictions, you have your own anxieties, your own limitation, let them be. Practice Kriya Yoga and after a few months you will find that gradually the changed quality of your mind, the transformed quality of your mind is making the appropriate decisions. It will decide.

As I told you Ramakrishna Paramahansa used to smoke from a coconut hookah. Christ used to drink wine. You cannot say that he did not drink wine because at the last supper (laughter) he drank wine and ate meat. So that was not a great spiritual man? He was by all means! You have to take out all these beliefs out of your spiritual rituals. But from the viewpoint of health, some people should not smoke, and some people should not eat meat; from the viewpoint of health not Kriya Yoga.

Q. How long should one practice Kriya Yoga?

Swamiji: After the continued practice of Kriya Yoga for three years, the first part where you practice kriyas with eyes open should be stopped, and the later part should be practiced. When you become steady in the last three practices of Kriya Yoga then you drop other practices completely. By this time you will begin to feel the experiences.

Q. What happens when you get stuck at one level, because that happened to me?

Swamiji: Yes, I know what you mean. It happened to us also. We were coming from Manchester and at one point (laughter) the engine of our car lost power (laughter) so we pulled into the parking lane and called AA (more loud laughter) and the experienced man came and found out that it was not much of a problem, the car had no fuel. (very loud laughter). nothing was wrong with the spark plugs, nothing was wrong with the clutch plate, etc. but there was no fuel, that is all. Whenever such a problem comes you must go to a guru and he will tell you what to do to overcome it.

Hari Om Tat Sat

Paramahansa Satyananda February 1983

The International Yoga Fellowship Movement, together with the affiliated Satyananda Yoga Centres, take great pleasure in announcing the next visit of PARAMAHANSA SATYANANDA to England in February 1983. In the course of his visit Swamiji will be lecturing on subjects that he has introduced and made popular throughout the world, such as Yoga Nidra, Antar Mouna Meditation and KRIYA Yoga. Classes and workshops in these subjects will be taught by experienced teachers, disciples of Swami Satyananda:-

- 4 - 5 - 6th FEB: MANCHESTER (contact Swami Vedamurti Saraswati, 62 Domesno Rd, Whalley Range, Manchester 16.) (Tel: 226 9656)
or Swami Nirvikarananda Saraswati, 9 Kibworth Close, Whitefield, Manchester. (Tel: 766 9804)
- 8 - 9 - 10th FEB: LONDON (contact Swami Pragyanurti Saraswati or Box Office Manager, Satyananda Yoga Centre, 70 Thurleigh Road, Balham, London SW12. (Tel: 01-673 4869)
- 12 - 13th FEB: PLYMOUTH (contact Sheila & Jim Hayes, Satyananda Yoga Centre, 3 Beauchamp Crescent, Peverell, Plymouth. (Tel: 702481)
- 14 - 15th FEB: ESSEX (contact Swami Dharmananda Saraswati, Satyananda Yoga Centre, 30 Broomfield, Harlow, Essex. (Tel: 35741)

If you are interested in receiving further details and booking forms for any of these events, please write to the relevant organiser. ENCLOSING A S.A.E. Information will be forwarded to you immediately.

Talk to Teachers

Swami Satyananda Saraswati

Caxton Hall, London, England, March 10, 1983

Swami Satyamurti spent many years in India, and has helped me in developing the ashram in Monghyr for many years, and he has the necessary experience about running an ashram. Sometimes I think the culture of yoga schools, must have the opportunity to experience ashram life.

Ashram life is another type of yoga, as you have Karma Yoga, Bhakti Yoga, Jnana Yoga, you can say ashram life yoga.

Many people who come to the ashram, even if they do not practice any specific yoga, find great transformations taking place within their awareness and personality, and with that transformed state of mind, when they return to their home and family and to their school, their performance, the quality of their contributions is far superior.

In England in particular, we have yoga schools where the students come to you, and you give them lessons on yoga. From these practices, they derive great benefit. In fact, your teaching them yoga is helping them a great deal, but it is also possible that the benefits they will derive from the practice of yoga, can be eroded by the experiences of their life that will follow, day in and day out.

The effects of yoga become stable when you develop a personality and a background of thinking in the ashram. After exposing your students to the

ashram life, to sadhana, Karma Yoga, community life, you are exposing them to a new outlook which they are sure to develop in relation to family and the community.

Many students go to Northern Ireland to the ashram of Swami Satyamurti, who has many years of experience. I was telling him to set up an ashram there, where he can accommodate thirty to forty pupils comfortably at one time, so that the teachers from time to time can bring their students to live in the ashram as a sort of retreat, and he said that the garden should be small, but I said that it should be a little bit bigger because in the ashram, if there is no garden, there is no Karma Yoga, except in the kitchen. Karma Yoga is an inseparable part of an ashram, and it is a most important part of yoga.

The house is beautiful, the castle is beautiful, the mansion is lovely, but if the foundations are not properly laid, the mansion will collapse sooner or later.

Raja Yoga, Bhakti Yoga, and all other forms of yoga including Kriya Yoga, they are all founded on the bedrock of *Karma Yoga*, selfless service; an act which gives a direction to your mind without any selfishness, an action which does not create another action. In karma when you do an act it creates another karma, and that is how the chain of karma is built up. In the practice of Karma Yoga, you create an act, and that act does not create another act. It eliminates, it counterbalances and it annihilates a previous act. By Karma Yoga you become free from the chain of karma. By karma you create a chain of karma. If the chain of karma is continued by selfish actions, and at the same time, if we are trying to practice yoga and experience

the deeper, greater awareness, we will find very great difficulties.

Not only in yoga, but also in life, selfless service has its own important place. I am sure you know it. So in ashram life, to balance the emotions, to pacify the unruly senses, to improve the quality of inner experience – from time to time one must expose oneself and live the life of Karma Yoga.

Then there are other sadhanas or other practices which can only be done in an ashram. Not only because there is a guru there, but because of the ashram atmosphere itself. It is an important guidance or lighthouse, the practice of mouna (one day silence) or one night vigil, it's not a religion, and if it is a religion – well and good. It improves the quality of awareness, and improves the state of mind, this is important. In India people go to the temple of Shiva or an ashram during Shivaratri (the Night of Shiva) once a year and the whole night they keep awake and sing kirtan, and after that if you sit in padmasana, siddhasana, sukhasana, vajrasana or in any asana and close your eyes and try to make your mind jump, it will not jump. You try to make your mind change to passions and desires and anxiety but it will rest because by the practice of *jagara*, vigil or the practice of keeping awake, pratyahara takes place by itself. It facilitates the process of concentration, so mouna (silence) vigil, two days fasting, satsang and you can do kirtan all night, and you can do kirtan for four or five hours, and lose yourself. So this is the significance of ashram life, and what Swami Satyamurti said about establishing an ashram here is in the interest of everybody here in England, especially those who are yoga teachers.

Hari Om Tat Sat

Q: Could you say a bit more about keeping vigil?. How does staying awake improve concentration?

Swamiji: While it immediately brings in a constant flow of alpha waves which not only remain there for some time, for a long time, and side by side the intensity of those waves is also maintained – so there is a simultaneous relaxation and dynamic awareness functioning within you.

Q: Are active chanting meditations better methods to use during vigil as they help to stay mentally active?

Swamiji: Singing and working is also possible, there are many other ways but singing is the best. It helps heighten the consciousness.

Q: Could you tell us a bit about fasting. Should one do it?

Swamiji: If you do it twice a year that is more than enough, it's a very high dose. So in the ashram you can do it. In Thessaloniki in Greece, we have an ashram, near the ashram there is a hotel, and the proprietor is a disciple. It's a very big hotel, about two hundred or three hundred rooms. We have held yearly seminars there, and the proprietor gives great concessions to yoga seminars. I have suggested to him to make certain changes to the hotel. He will be having a health restaurant, with health food, a shop and gymnasium, and also an astrologer and yoga bookshop.

Q: You mentioned an astrologer, Swamiji, is there such a thing, as an auspicious time to hold a fast?

Swamiji: Yes. I'll not say a religious timing or sacred timing or holy timings, but the fast that we should

make, should be based on scientific principles and of course on religious beliefs. In India this is a very ancient tradition, to fast on the 11th, 13th, and 15th, day of every fortnight. Now we have come to understand that the problems begin mostly during that period, mental problems, emotional problems. In the mental hospitals, you will see that the inmates of the mental hospital get disturbances a few days before the full moon, and a few days before the new moon. So if fasting is done during these three days, or on one of they days – not necessarily all three days – it purifies the body, it calms the nervous system, and it raises the resistance of the nervous system, and then you can come back emotionally fit, and go through the phase naturally. We have also seen that patients suffering from filarial, it is a disease like malaria, the testicles swell, the thighs or the wrists and hands become like elephants – you get swelling and fever – this filarial is caused by mosquito bite, and only when the moon is getting full, do you get an attack of filarial. You never get it at any other time. So the lunar cycle has definitely both a positive and negative effect on various processes in the human body. So the fast should be done on scientific principles.

It's not only eating, but it is what you should eat and what you should not eat. Once I came to know that in India there is a fast held in the month of June and on the 11th day, you should not even drink water. If it were the rainy season, I could understand, if it were winter I could understand that you would not need to drink water, but in the month of June in India you definitely need to drink water. So one must be scientific about how and when one holds a fast.

Hari Om Tat Sat

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PARAMAHAMSA SATYANANDA

WILL BE SPEAKING AT HARLOW IN FEB 1983.
AT MOOT HOUSE, THE STOW, HARLOW
ON MONDAY 14TH FEB. 1983 AND TUESDAY 15TH FEB 1983.

MONDAY EVENING IN MOOT HOUSE ANNEXE.

7-00 PM. RECEPTION TEA AND COFFEE.
7-30 PM. LECTURE ON MEDITATION BY SWAMIJI.
9-30 PM HARI. O.M.

TUESDAY MORNING IN MOOT HOUSE HALL.

10-00 AM RECEPTION TEA AND COFFEE IF REQUIRED.
10-30 AM TO 12-00 ASANA, PRANAYAMA CLASS.
12-15 PM LECTURE ON YOGA NIDRA BY SWAMIJI

1-00 PM TO 2-30 PM LUNCH.

TUESDAY AFTERNOON & EVENING IN MOOT HOUSE ANNEXE

2-30 PM TO 3-30 PM YOGA NIDRA.
2-30 PM TO 3-30 PM PRIVATE APPOINTMENTS WITH SWAMIJI.
3-30 PM TO 4-30 PM TO BE DECIDED UPON.
4-30 PM LECTURE ON KRIYA YOGA BY SWAMIJI.
6-00 PM TO 7-00 PM LATE TEA BREAK
7-00 PM TO 9-00 PM SATSANG WITH SWAMIJI

QUESTIONS THAT YOU WOULD LIKE SWAMI SATYANANDA
TO DISCUSS AT THE SATSANG SHOULD BE WRITTEN AND
HANDED IN TO SWAMI DHARMANANDA DURING THE DAY.

"DO NOT FORGET YOUR MAT ETC"

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Mantra

Swami Satyananda Saraswati

London, England, 1983

The practice of mantra is considered to be very important in Tantric meditation. It makes one free from avidya. It makes the mind free. It liberates the mind and thereby the mind becomes purified. The literal meaning of the word *mantra* means that which frees or liberates the mind. It seems that the pristine clothing of the mind is mixed up with the elements of avidya and something has to be done to remove the effects and the samskaras. So the practice of mantra has to be done. But mantra should not be practiced in the same spirit as when we practice meditation, with a lot of stress and with a lot of tension, with a lot of stiffness in body and mind. No! In fact meditation need not be practiced. Meditation is that state of mind which just happens. So during the practice of mantra you have to employ different methods, like practicing the mantra with the natural breath, with the ujjayi breath, in the different parts of the body, in the mind, or in the forehead or in the psychic centers, that is, the chakras of kundalini. There are many more ways in which the mantra can be practiced, and by the practice of mantra, the mind transforms itself. Through the awareness of mantra mind transforms itself.

In the Tantric system the mantra is considered to have *varna*. *Varna* means color. Every sound, every mantra has a color of its own. According to the classification of the tattwas, according to the classification of the three gunas and according to

the classification of seven levels of consciousness these sounds have various colors. These colors often appear during your practice. In the science of Swara Yoga which is also a branch of Tantra it is said that when you practice chidakash dharana, when you close your eyes and concentrate on the frontal part of the brain with your ears plugged and the eyes pressed you can see the flow of these tattwas every one and a half minutes. It is not necessary for me to tell you which color is represented by which element. It will be necessary for you to study that in detail. What is the relationship of a particular color with a particular tattwa, with a particular state of mind? Emotional stress or peace of mind, relaxed state of mind or tension, lots of passions and excitements or just living like a vegetable and different states of mind, they represent the effect of a particular color in the brain and in the mind.

The Mantra Shastras, the books on mantra say that these mantras, again in the form of sound are also located in different parts of the body. These sounds, as you may have studied in the science of acupuncture, the different points of the meridian, the different points of the chakras and the flow of energy in the pathways are different points where each and every sound is located. The chart of this is well defined in the Tantric system. Now, when you practice the mantra, then the mind should, first of all as I told you, experience colors, then figures, forms, then sounds, then maybe some nightmares. Those who are practicing should be prepared to face this. If you do not want to face this and if you cannot face this then you will not achieve anything because the further stages of mind, the further stages of spirit, or the higher stages of your

own self can be contacted, can be reached only after you cross over this unpleasant, unwanted malaise, not before that.

You will have to face your fears. You will have to face your own nightmares. There is a quality of mind which we have accumulated for a very long time through association with our various incarnations, through our association with people, through our association with our own hang-ups that we have accumulated. What are you going to do with them? Are you going to reach the land of spirit with that donkey's load? Is it possible or will it be necessary for us to shed that now? Therefore, the meditation in Tantra begins with mantra where practice alone is emphasized and experiences are not emphasized but are accepted. You will see forms as I told you, you will see colors, you will hear sounds, you may see Christ or Krishna or Rama or even me. That does not matter, that is you. That is you and not the spiritual you, that dirty ignorant you, that impure you which you have been protecting in your bosom for a long, long time. It is that ego, it is that divided field of energy, not the unified field of energy, the Ahamkara, the hard shell and when it begins to break, when it is broken then there is an emergence of what you call yantra.

Yantras are not geometrical diagrams imagined by some artists. They are the mathematical or the scientific equation or scientific symbols of everything that is existing in this world, in this universe, in this material form. This is my gross form but I have another form in this universe that is called yantra. I have a yantric form. Every element, every visible and invisible thing, the sun, the moon and the planets, the great oceans and the mountains and the forest and the animals,

say anything you like, everything has a different form. That form is known as yantra and yantra therefore, represents matter and space at the same time. It is not necessary for me to tell you what the modern scientists think about these geometrical diagrams in relation to the symbolism of matter, in relation to the universal processes. There are many universal processes which you take for granted, you accept them, but you do not understand them.

I have been talking to you and you have more or less understood me. How are you able to understand me? Is it just because you know English or just because you know yoga or just because there has been a program in your mind already about this thing that you understand? No! There is an inexplicable process of understanding inherent in the quality of human mind which you do not know which the scientist also will not be able to know. It is a very baffling question, how do we understand? What is this process of understanding? In the same way the process of understanding other processes in the universe can not be adequately put into a form unless you give a symbol to it. A symbology has to be given and this symbology is of two types. One is the Tantric symbology another is the mythological symbology.

Mythological symbology like that of the Egyptians, Greeks, Hindus, have many types of symbols, like Kali, Durga and many others that you know better, those with bodies that are half animals, half fish, half serpent, half beautiful women and half dirty and ugly women, some black and white and some with four hands and six hands and eight hands, some are very benign and some are very cruel. Some are destroyers and some are preservers and some are compassionate. These

mythological symbols which we know from Egyptians, Greeks and the Hindus who have the most, they represent those invisible processes taking place in the universe. This is exactly what happens with the practice of mantra; eventually you develop what you call yantra. What are these yantras? During the practice of mantra, after sometime you begin to see serpents or streak of lights or a point and this point is important, it is called bindu. In Tantra *bindu* means drop, bindu means point. This particular point is the minimum conceivable concept of space. It is to this extent that you can reduce the grossness of the mind. If your mind can be reduced to the extent of a point it is then called sattvic and is called somewhat transcendental. So bindu is the center of all the yantras.

These yantras influence the deeper, unconscious layers of the mind. A thought influences the conscious layer of the mind. If I show you a beautiful flower it will influence your mind beautifully but if I show you something ugly, oh, it is dirty, because it is influencing our conscious mind. There are things which can influence our conscious mind and there are things which can spontaneously influence your subconscious mind even if we do not know. But I am not talking about the influence on conscious and subconscious mind. Now I am talking about influencing the unconscious. Unconscious in Tantra is a very powerful reservoir of mental, of spiritual, of divine or indefinable potential. Do not use any name, do not say divine, or energy. There is a reservoir somewhere within you, well, we do not know, inside or outside you, I do not know. There comes a moment when you are neither inside nor outside. It is an untapped reservoir of potential. It is a dormant potential state, it is sleeping. It is unmanifest

and that is called unconscious in Tantra. Well, I am not trying to use the word unconscious that the modern psychology uses. If the term unconscious as used in psychology was properly interpreted in terms of yoga it would also be the same. For the psychologist it means the beginning of insanity. In Tantra it talks about the beginning of wisdom not the beginning of insanity. What is it? This is called kundalini which is not she, which is not he and is not it but whatever we say we do not say adequately, we are only giving a glimpse.

The unconscious state has been defined in various ways in Tantra and it is to influence that unconscious state of your being that you have to take up certain practices, certain things. You can not go there through intellect. My kundalini is awakening, now it up to the navel, now it has gone up to Anahata, it is all rubbish. When it begins to wake up you do not know that you are. Take two bottles of scotch or champagne you forget your name and form, you forget your honor and prestige, you forget your status, your dignity so you can imagine what happens when the awakening of kundalini takes place. You forget your tongue and your speech. Now, do not say my kundalini is awakening now through autosuggestion. No autosuggestion, unconscious is beyond autosuggestion, it is beyond all religious ideas or religious practices. Of course, religious practices in the course of time may enable you to be able to handle something and that is another matter. But this particular practice, yantra, can be a reasonable exploration and awakening of this unconscious being which is in you and this unconscious being is known by various names.

PARAMAHAMSA SATYANANDA



**8th, 9th & 10th
FEBRUARY 1983**

**CAXTON HALL
CAXTON ST.
LONDON SW1**

PROGRAMME FOR 10th FEBRUARY

- 7.30-8.30 a.m. Meditation
- 10-12 noon. Asana, Pranayama class
- 10-11 a.m. Teachers' Meeting
@ Satyugleach London 83c
- 12.15 Lecture on Kriya Yoga
 by Swami Satyananda
@ Lect Kriya London 83
- 2.15-3.15 p.m. Kirtan (music and chanting)
- 2.15-3.15 Private appointments
- 3.30-5.0 Kriya Yoga class
- 6.0-7.30 p.m. Satsang with Swamiji
@ Satyugleach London 83d
- @ Satsang London 83b*

I wish to attend the programme on and enclose payment of

I am a Yoga teacher and wish to attend the Teachers' meeting on

I require a private appointment and/or Mantra Diksha on

Classes and workshops will be classified according to your experience, so please indicate below. A - advanced students and teachers (knowledge of Chakras essential)
 B - about two years experience. C - little or no experience.

Asanas and Pranayamas	A	B	C	(delete as required)
Meditation and Yoga Nidra	A	B	C	
Kriya Yoga	A	B	C	

In Tantra there is a very important practice called Tattwa Shuddhi. I would like to tell you a little bit about it, and there is literature available about it. Tattwa Shuddhi is a practice in Tantra which is not done every day but which is done once in a year for eleven or twelve days. In this practice of Tattwa Shuddhi the body is considered to be a yantra, you are just a geometrical map. At Manipura you are the center of a circular circumference, at Anahata you are a triangle and in the area between your toes and knees you are the square. You are just a geometrical pattern, you are the yantra and in these yantras you have different colors from the top to the bottom, you do not have just one color because you are not one color. We are a mixture, we are a combination of three primordial colors. These three primordial colors represent the three states of *prakriti*, nature. These three states of nature are known as *sattva*, equilibrium; *rajas*, activity, motion, progress in evolution; *tamas*, hibernation, dormancy. These three states are represented by three colors. We are a combination of all these three. Sometimes *sattva* becomes pretty dominant because that is how our teachers, our gurus are pleased, our books teach us all the time to be *sattvic*. So intellectually or philosophically or sectarian or religion wise we are *sattvic*, right? Be good, do good, be kind, be compassionate. We believe in this do we not? This is our *sattvic* belief. But what are we? On the top we are *sattvic*, on the intellectual plane we are *sattvic*, in the realm of philosophy we are *sattvic*, in the realm of religious beliefs we are *sattvic*, in the realm of social conventions and so forth we are *sattvic*. But are we really *sattvic*?

We are *rajasic*. How can you say we are *rajasic*? Because we have desires. Accept it! Every moment we

have desires; there is not a moment that passes that we are without desires. They may be ordinary desires, I want a glass of water, I want to drink tea, I want to come and go, I want to do this and that. They may be very powerful desires, desire to become a world leader, desire to be a prophet, desire to be a messiah or desire to be a big guru. These are called desires and cravings and wants and passions. That is the sign of the presence of *rajoguna* in us. So we have so much *rajasic* stuff in us that the *sattvic* trait can not hold it properly. Sometimes it breaks. Sometimes very good people become criminals and they are jailed, because they are only trying to hold the fire by what you call an ordinary plastic cover; and it breaks and they go to jail. Many swamis, many gurus, many priests, so called good people do so many things because our nature is essentially *rajasic*. Now, therefore, how is it possible for us to purify that structure of our personality which we do not know very much about, nor do we want to accept it and if we accept it we go insane? There are so many complexes about us; we have so much guilt about us, so many things about us that we can not function properly in our day to day life. As such the *sadhana* of Tattwa Shuddhi is of paramount importance before taking to any Tantric practice, whether it is Kriya Yoga or Mantra Yoga or any other powerful yogic and Tantric practices. Because this Tattwa Shuddhi is something like cleansing the whole vessel, the whole structure, the whole body and the whole mind; and thereby trying to create a congenial atmosphere. The importance of Tattwa Shuddhi lies in realization of that being in us which is ruling our destiny, which is controlling our actions, which is controlling our thoughts every minute and they call it

Papa Purusha. Christians will understand it better as they call it the eternal sin. Papa Purusha is that being that causes us to commit those acts which rebound on us again and again.

There are *karmas* that do not rebound. They are called *Nishkama Karma Yoga*. That is karma done with total detachment, *karmas* done with selflessness. Any karma, any act done with selflessness, with total detachment does not rebound on us. It does not create Papa Purusha, it does not feed that being. But any action done with the intention of motive or the fulfillment of motive rebounds on us again and again, thereby the Papa Purusha, that being becomes more powerful. When that being becomes more powerful then the chance of enlightenment, the chance of inner awareness is remote; you cannot go forward. Now the important thing is whereas, in other forms of yoga meditation is achieved by practice, you know it, by constant effort as Patanjali says in the *Raja Yoga Sutras*. Go on again and again by practicing, by constant, relentless practice, by personal effort, by purifying the mind, by perfecting the asanas, by holding on to the breath etc., you bring your mind to one-pointedness.

Tantra says something else. You should now be prepared to listen to me. Meditation is an effect of the awakening of kundalini. Awakening of kundalini is not an effect of meditation, you should mark these words very carefully. Meditation is an effect of the awakened kundalini. When through the practice of Mantra Yoga the realization of the yantra takes place and the mind drops, just like the mercury from 15C degrees to 10, 9, 8, 7, 6, 5, 4, 3, 2, 1, 0 then it is minus. Because the concept of mind is based on *avidya*. as long as there is a

divided field of energy there is this worldly mind. When the unified field of energy is realized then the duality of this individual mind, and cosmic mind or the universal mind is completely mitigated.

If fifteen or twenty or any number of pitchers containing water are placed in a well of water they are divided. There is water inside the pitcher, there is water outside the pitcher in the well but still the two waters are not mingling because there is a barrier. What is that barrier? It is the pitcher, so you break it. Once the pitchers you have put into the well are all broken then the water in the pitcher and the water in the well intermingles. That is called unified field of energy. When the individual consciousness and the universal consciousness become one and this unified field theory, we have studied about it in the modern science a bit, this unified field theory can be best understood by understanding the relationship between the individual mind and the universal mind. Individual mind and universal mind are not two different entities; they are one and the same. The only thing is that in the individual mind is contained its own stuff, its own karma, its own samskaras that it is carrying. You must destroy those karmas and samskaras. So in the Tantric system of meditation you have first mantra, then comes yantra, and then the awakening of kundalini takes place.

Now, talking about the awakening of kundalini. I have already explained it to you in my way that in us is an untapped, unknown reservoir of a mysterious substance. You can call it energy, you can call it substance, you can call it whatever you like. The yogis have preferred to call it kundalini. They have used the word kundalini because it is situated in the pit

although most books on kundalini yoga talk about the coil. I do not mean to criticize those authors because I also wrote the same because I was only consulting the books then. I thought there was a serpent in a coil because in Sanskrit, the word kundal means coil. But in Sanskrit, the word kundalini is derived from the word *kunda* which in Sanskrit means a deeper place or a fire. Where a fire is lit is called kunda. You may have known that in India, the people light a fire in a deeper place and when the fire is lit, they offer a mixture of barley, sesame, cows butter and maybe one or two more things that I do not remember. They mix that and then they put it into the fire. This particular place is called kunda. This kundalini is that particular reservoir in us which is situated in the pit and where is that pit. Is it in the subtle body? Or is it in the causal body? Or is it in the gross body?

According to Sankhya philosophy, according to Tantric philosophy and according to Vedanta philosophy, of course there are many levels of bodies but all of them are broadly classified into three. One is called the gross body which of course you can see out here. Everything has a gross body, the tree has a gross body, the animals have gross bodies, creatures have gross bodies, the oceans and continents have gross bodies, they are called *sthula*, gross body, which can be perceived by the senses, through the eyes, through the nose. Then the second classification of bodies is the subtle body. Subtle bodies are those bodies which can not be perceived through the gross medium of the sense but which can be understood by the deeper senses, like mind, like intellect, intuition, psyche and so on. Then there is a third classification of the body which is called the causal body. This

causal body is called *karanasharira*. This relates to the process of causality in the whole universal scheme. In the universe, in the process of creation you will remember if you have studied, there are three things, time, space and causality. This is the third thing called causality which is concerned with the causal body and this causal body is not something but it is a constant interaction between cause and effect of different things that have happened inside you and different things that happened outside you. It is difficult to define. It is this *karanasharira* which is considered to be the unconscious. This is the *karanasharira* which is supposed to be the seat of kundalini. Where is this *karanasharira* to be represented, to be fixed, to be allotted in this physical body?

Are these three bodies separate from each other or do they live in each other? Just like the butter in the milk the three bodies are interspersed, they are mixed up and you have to separate them by constant practice. Therefore, in this physical body, considering this physical body as the base we have to decide and define which place in this physical body is for that particular faculty of the subtle body. Thought, where is thought, emotion, where is emotion, is it in the heart or in the head or where, where is the seat of passion, where is the seat of fear? Of course they are subtle things but there is a seat in the physical body for them. In the same way, where is the seat of kundalini in this physical body? Where is the seat of the causal body? Is the seat of the causal body up on the head or is the seat of the causal body somewhere here in the navel, the stomach. The yogis have made it distinctly clear and there are no two opinions about it that it is in Muladhara chakra. That the *karanasharira*,



the seat of the causal body, the seat of universal unconscious, or the seat of the individual unconscious is fixed there in Muladhara. Where is that Muladhara chakra? *Mula* means primordial that is the literal meaning, mula means the root; *adhara* means basis, substratum, the foundation on which something can stand, be supported. I am supported by this rostrum, if it is removed, I will fall down, so we see the adhara. Muladhara is the primordial basis for the consciousness of the human being, of human existence. And again, where is it? Where is our basis? Where is our support? Where do we spring from? We spring from the mother's uterus. At the root of the uterus in the female, behind the cervix, there is a tiny place, a tiny point which is the fixed point of Muladhara chakra. It is there that the primordial, universal unconscious is to be accepted. In the masculine body it is at the root of the spine, in between the urinary and the excretory points in the perineum, coccyx. There it is a tiny space maybe as tiny as a point that this causal body is to be seen and to be understood.

This is the accepted seat of kundalini in this physical body but kindly remember that even though I am telling you the physical point of kundalini, kundalini is not at all physical. It does influence the physical body in the course of time when the awakening takes place. The elements of the body can change, the structure of the body can change and the metabolism in the body can change, the nature of the body can change, the nature of the mind can change, the subtle nature, the gross nature, the gross body and the subtle body can change, but kundalini is not subtle and it is not gross. It is beyond both but for the sake of understanding and for the sake of presenting

I must explain to you that the gross body, the subtle body and the causal body, though they are three distinctive planes of this universal reality but they are interspersed, intertwined with each other. They are so close to each other that you have to explain the three of them by comparison. There has been much talk about it. People have said, "We dissected the spinal cord but we could not find the chakra." How will you find it? You will not find anything, if you dissect the spinal cord you will not find the chakras nor the lotus flower with four petals, six petals, ten petals, twelve petals and sixteen petals with the mantras, Lam, Vam, Ram, Yam, Ham. No sound, you will not hear any sound. You see we are talking about the causal body by trying to make this physical body the base. You ought to understand, and if you are able to understand then you can completely transcend the descriptions of the physical body and talk about the kundalini direct.

In conclusion, awakening of kundalini is an experience which is very powerful, whatever it is it is very powerful. When it begins to happen then you do not have to think about how to meditate, you do not even have to concentrate the mind. A moment before your mind was jumping like a monkey, a moment before your mind was just moving hither and thither in thoughts, in worries, in anxieties, fears and suddenly the awakening takes place and everything seems to stand still. Buddha said the same thing. A few moments before enlightenment takes place the mind is totally restless but with the awakening of kundalini, the mind becomes one-pointed and the powerful experience comes to you.

Hari Om Tat Sat

The next series of lectures of Swami Satayananda Saraswati in Europe during 1983 was given in Plymouth, England, from 12 through 13 February.

The first talk is Sri Swamiji's introduction to the Plymouth programme. He begins by commenting on the widening proliferation of yoga throughout the world and on the increasing amount of scientific investigation into the benefits of yoga practice taking place world wide and often with governmental support.

The second lecture in this series is on the topic of Kundalini Yoga and begins with a brief account of research conducted in Japan on the effects and benefits

of Pawanuktasana practice. The rest of the lecture covers the main aspects of Kundalini Yoga and gives amusing accounts of Sri Swamiji's own experiences during awakening of kundalini.

The third lecture on the Advent of Yoga in the West and its need by the West points out that modern man has conquered external Nature but lacks the corresponding development of his internal nature, and yoga is the science and discipline for conquering man's internal nature, which is a paramount need if we are to avoid the brink of disaster which is the result of man's material mastery and concurrent spiritual adolescence.

The fourth lecture is on Yoga Nidra and begins by contrasting it with hypnotism, and then gives an account of its development by Sri Swamiji from techniques of tantric ceremony. Next the correct meaning of Tantra is outlined and a warning is issued that some tantric practices have proved detrimental to the health of the practitioner and his relation with society and they have therefore become obsolete. But this is not the case for Yoga Nidra. It is an effective means to strengthen your will power and to transform your positive thinking into successful action. The lecture closes by recounting an amusing story of the utility of yoga nidra in overcoming an addiction to drink.

Introduction Plymouth

Swami Satyananda Saraswati

Plymouth, England, 1983

It is nice to see all of you here together, and this is the union of yoga minded people. Yoga means union. Not only in the west but throughout the world there is a great amount of realization and the thinking people have started to reflect on the spiritual dimensions of life. As a result of this reflection everywhere, in every strata of society, yoga is being adopted. In many countries drug rehabilitation centers have yoga and yoga teaching centers. Countries like America, Australia, and India have yoga centers in their jails and prisons. In maternity clinics, yoga teachers are employed to give training to the expectant mothers to prepare them for natural child birth. In the Scandinavian countries mental hospitals in particular have Hatha Yoga teaching programs in order to improve the quality of treatment.

A few years ago the Danish government officially announced yoga to be a part of their national education. As a result of that the government is obliged to make arrangements for the teaching of yoga to every citizen. In Poland a team of doctors and scientists have been working for many years to find out the effects of yoga postures and the breathing techniques on the various processes in the human body. In India, the government of India has established the Council of Yoga Research and now the school, the place I come

from, has undertaken to begin the second project under this scheme. The first project which I undertook a few years ago was to study the effect of yoga asanas on coronary diseases within the premises of a medical college hospital with leading cardiologists of the state. Now, I am taking up the second project on the effects of yoga on respiratory problems and I hope that by the time I will be returning to India, the council will have accepted this program, and in another five years I will be able to find out which yoga, which practices, which kinds of relaxation are helpful for bronchial asthma and other respiratory problems.

In Japan, research scholars are busy finding out the effects of pranayama, the effects of meditation, on the centers located in or on the spine, which are well known as chakras. Dr. Hiroshi Motoyama, a leading research scholar, whom I know very well, and whose research laboratory I have personally visited when I went to Japan, has been able to bring out the fact that during the practices of meditation and pranayama not only psychological changes take place, but also physiological changes take place, and the energy level in the body becomes extra ordinarily high. The body then radiates and emits extra electrical charges from various centers in the body, centers which are known to Kundalini Yoga and the centers known to the science of acupuncture. From this you can understand which kind of science you are involved in. You are not crazy people, but according to average standards you are going beyond the normal processes and beliefs of the time.

On one level yoga may be mysticism, I do not disagree. At one level yoga may be a philosophy also. When it is accepted by Christians, Hindus and Muslims it will become a part and parcel of their religion, which

also I cannot deny. But after all that has been said, yoga is a science which can be utilized in many fields of our life, from the gross to the subtle. If you want to attain tranquility of mind you can definitely use yoga for that purpose, and it is the only science available to mankind for healing the mental field. If you want to improve the quality of your body and if you want to improve the quality of your physical health you know that yoga is the way to improve the quality of positive health, not negative health through drugs, ampoules, vitamins etc. If you want to discover the inherent powers of the body, and if you want the existing potentialities of the body to actualize, to treat your diseases and sickness, then the best way known to mankind is yoga.

Insulin, cortisone, adrenalin, streptomycin, penicillin, can be produced by the body itself. It is not just what I am saying but I am only repeating what has already been discovered by research scholars. The body can produce hundreds and thousands of endocrinal secretions and many dozens of hormones are produced by your body which can change your nature, which can change your hunger, which can change your anger, which can change your intelligence, which can change your virility, which can change anything. These inherent and hidden treasures of the body and the mind were explored by the yogis, not one hundred or two hundred years ago, but thousands of years ago when once upon a time, as I believe, the world was at the pinnacle of civilization. Today when we are repeating that history over again, yoga has come to us. At this hour I wish all of you good success in yoga and all happiness to you.

Hari Om Tat Sat

Kundalini Yoga

Swami Satyananda Saraswati

Plymouth, England, February 12, 1983

Last year I was in Japan. In Tokyo I have a good friend who is a doctor and a scientist, and a believer in Shinto religion, Dr. Hiroshi Motoyama. I wanted to see his research lab because I have been in touch with him for many years and he has introduced my teachings in Japanese to his people and he has also done quite a lot of research on the basic pawanmuktasana posture series, which to many practitioners seem to be very simple exercises of not much importance. The research which he did on the pavanmuktasana group, on the anti-rheumatic and anti-gastric group, was so well done that if you read his books in Japanese then you will understand how this pavanmuktasana series of simple postures controls the energy flows in each and every part of your body and not merely your joints and muscles.

He has also written a lot of books and articles on the ancient concept of kundalini as expressed by me. So it was necessary for me to see this research scholar, myself. But I also have in my mind to make a study of his research lab because in India I am establishing a very modern research lab in the ashram to do deeper research on yoga.

When we were there he showed me a film; it was a video film, 15 to 20 minutes long. This film was really wonderful, which I want to tell you about. When it was projected, the television screen was projecting nothing but darkness. After seven minutes at the lower side of

the television screen there manifested a very small, improperly shaped fluorescent light. Sometimes it was expanding and sometimes it was contracting. For some time it ascended straight upwards, went to the right and again came down. Then again went up to the right and came down. The path of this movement was not charted properly. It was moving what I would say, erratically and hysterically. After a few more attempts he told me the story of that movement of the light. This is a video film; I am not telling you a dream.

A few months before, a girl who wanted to meditate came into his lab and wanted to be examined as to what was happening to her, whether changes were taking place in the wave frequencies or some changes were taking place in the skin resistance, etc. So she was put into the chamber and a video camera was adjusted, focused on her lower parts, below the navel and the genital urinary level. It was totally dark, other electrical connections were removed from there and this lab is properly insulated by three quarters of an inch of lead, which means electrical and electromagnetic waves cannot penetrate into the room.

This girl was meditating and this video I have just narrated was the result of that mediation. Now, Dr. Motoyama and I are of the opinion that when she was meditating the awakening took place in her Muladhara chakra. It is not a psychological awakening I am talking about. It is not a hypnotic awareness I am talking about. It is not an emotional or even psychic awakening that I am talking about, an awakening of the energy which is located at some point in our bodies which is physical, material in nature. When that center is awakening then the energy flows from within and that energy changes sometimes. Spiritual energy sometimes takes the

shape of physical energy. The movement of that light which the camera was able to register belongs to the concentration and consequently the awakening of the energy residing in Muladhara chakra. Since that girl had not practiced the preliminary forms of yoga and had not purified her nadis, the pathways responsible for conducting the higher forms of energy, the movement of energy from the lowest point to a slightly higher point was not properly charted and therefore the light was moving whimsically, erratically, whichever way it found it could get out, and finally not able to find a passage beyond, finding some sort of obstruction somewhere, it again came back to the original point. Sometimes when the concentration was very deep we saw on the screen that the light was expanding and becoming brighter. Sometimes you must have seen fireworks you know. When the concentration was diminishing and the girl might be facing certain distractions then the light would be smaller and at some point it would suddenly vanish.

This interpretation was compared with the electroencephalographic reports which were being simultaneously taken outside by the computer. We compared this phenomenon we are talking about with ECG and with other complicated instruments that scan and give exact calculations; and we were right that she was facing the awakening of a chakra, of an energy, while we were observing. It is about this we have to investigate further.

This science is known as the yoga of kundalini. Kundalini Yoga is nothing to be afraid of but everything that is new is always frightening. When locomotives were introduced in our country do you know what price it cost? So Kundalini Yoga is nothing to be frightened of.

We are also introducing a new locomotive science. But it has to do more with your spiritual personality than the external life.

The science of Kundalini Yoga is a branch of Tantra. About Tantra I will talk later and if you have questions about that just note it down so I can talk to you about that in my afternoon lecture. The concept is that at the root of our personalities there is a nucleus and this nucleus is dormant. Through a process of uniting, through a process of union between the two opposite poles of energy this nucleus can be exploded. I am trying to explain it to you in terms of the modern science. When the negative and positive forms of energy represented by space and time come close to each other either in the realm of matter, or in the realm of mind, there is a point where they meet each other, time meets space. The positive flow of energy meets the negative flow of energy and when they meet each other there is an explosion. You can find that explosion everywhere when the positive wire joins the negative wire.

Then the lights are working, the machines are working, and if it is not this then there is what we call an explosion in the nucleus. The explosion in the nucleus in matter is nuclear energy, right? The explosion in matter in your individual body is kundalini. That is the difference. This is the modern scientific expression that I am trying to give you before I go to explain it to you in traditional language. When I explain to you in the ancient language of the yogis please do not say that is very unclear, very metaphorical, very mythological, please do not say this. Because anything that is wisdom, anything that is mysterious, anything that is beyond the mind has to be explained in terms

of symbols, written that way. Kundalini Yoga is written that way, and Tantra is also written that way.

According to Tantra, at the root of the spine where the tail bone ends, there is a small gland and that gland is known as Muladhara chakra, the centre of energy and this little physical body, like a small tumour, is the dormant centre of a great evolutionary energy which is going to be the destiny of the coming man. In the past, a few yogis have been able to awaken this source of energy but after a few hundred and thousand years humanity as a whole will evolve and will generate energy from this particular centre because the present centre upon which you and I and our generation is living and feeling and working then will become extinct. Similarly the pituitary body will also become extinct. Not in ten years, but in one hundred or two hundred thousand years, maybe twenty thousand years, a few million years it is going to become extinct. Which means the pituitary body and pineal body will no more remain the centre of awareness, the centre of feeling, the centre of cognition and perception and wisdom. A new centre will develop in the course of time, and this centre is not going to be at the top, it is going to be at the bottom.

This is the concept of kundalini, and this chakra is known as Muladhara chakra, which can be translated in English as coccygeal plexus. In the masculine body it is situated in between the excretory and the urinary points in the perineum. In the feminine body it is behind the cervix. The Shakti that is dormant here is known as Kundalini Shakti mainly, but there are many other names. We are not concerned with those names at the moment.

Above that there are other centres, the first known as Swadhisthana chakra or sacral plexus. Then there are

four more centres, solar plexus, cardiac plexus, cervical plexus, and pineal gland. These six chakras, these six centres are located within the framework of the spine, from the end of the tailbone to the top of the medulla oblongata.

From this centre, Muladhara, there are three pathways which flow upwards. These three pathways are important for every yoga practitioner to understand. Even if you do not want to know Kundalini Yoga, even if you do not want to practice Kundalini Yoga, if you just want to understand the laws of energy, the consequences of energy, the quantum and the behavior of energy behind your knowledge and life, behind your understanding, behind your movement, still you have to know what these pathways are.

First let me talk about the two pathways, not three. These two pathways are known as Ida and Pingala in Tantra. These names are used in the Tantric books. Ida is the pathway which flows to the left side, it controls the left flow in the nostril and controls the right hemisphere in the brain, the right not left. Pingala flows on the right side, controls the right flow in the nostril, and controls the left hemisphere in the brain.

The pathway which flows on the left carries a type of energy which is the basis and the cause as a substratum behind your thinking personality, behind every thought process, sensation, feeling. You understand this? Logic, mathematics, imagination, dreams, fears, jealousy, passion, love, all these are forms of consciousness. The pathway which flows to the left side carries that energy and the pathway which flows on the right side is responsible for your life, movement, temperature in the body, digestion, excretion, creating mucus in the body, creating wind in the body, gases in the body,

shouting, jumping, playing cricket, swimming, driving a motor car, even sitting in this posture now. If that energy is withdrawn you fall down.

These are the two forms of energy of which we are a combination. Who are you and who am I? A combination of mind and prana, mind is the thinking and prana is the life. These two pathways carry these two forms of energy from the bottom and distribute it throughout the body and this distribution takes place from four main distributing junctions, about which I have already made a reference. One is situated in the sacral plexus, the second is situated in the solar plexus. The third is situated in the cardiac plexus and the fourth one is situated in the cervical plexus. From these four main junctions these two forms of energy related to life and awareness are distributed throughout the body by many thousand auxiliary pathways.

Hatha Yoga books, if you carefully read them, say that the heart is fed and controlled by 72,000 pathways of these two types of energy. So 72 plus 72, how much does it come to? 144,000 nerves feed you with both kinds of energy and therefore your heart has life and awareness both. This is a most important organ in yoga. Besides this there are 130,000 auxiliary pathways, subways, smaller circuits that go from point to point in the body. Not merely to the liver or spleen, not merely to the colon or kidney, or bladder or urethra, or lungs, or brain, but everywhere. Any part of the body on which you put your finger there is mind, there is life. The combination of mind and life is called existence, and therefore you are existing, and therefore everything is existing.

These two forces are subject matters of Hatha Yoga. Through the practices which you learn in Hatha Yoga

in your preliminary classes, in your advanced classes, in your intermediate classes, these yoga practices are intended to maintain the constant flow of energy all throughout the body, to remove the energy blocks if any are there, and at the same time replenish the diminishing stock of the energy everywhere. Well that is a different subject matter, I am not going to touch that at the moment – I have written enough about it in my books.

There is a third pathway which originates from Muladhara chakra, the coccygeal plexus, and goes straight to the top of the spine. This third pathway is known as Sushumna, which means the pathway which is responsible for conducting the higher form of energy called spiritual awareness. Mind you I am not talking of myth or mysticism; I am talking of something which is tangible. It is an energy. If all scientists have not been able to register the quantum, the influx, the initial of this energy it is because they do not have appropriate machines yet. But just because they have not been able to register the specific quantum and influx in radiation or energy does not mean it does not exist. Lately the scientists have found that it is possible, some use the word cerebrospinal fluid and some say something and others say something else. Whatever it is we and your next generation are going to understand that within the framework of the spine in between the central canal, whatever fluid is there, whatever space is there, whatever chemical is there, it can be charged with a frequency of energy and thereby you can awaken not this brain, but those centres in the brain which are lying idle to this day.

You know very well that one ninth of the brain is active in the human body. Nature has not been able

to evolve to such an extent that all the brain, the nine parts of the brain can be connected because the nature has not been able to fulfill the conditions that are necessary for the evolution of these states. You cannot hammer the brain and awaken all the ten parts. You cannot just connect it to the electrical circuit or an electrode. In order to awaken the brain it means you should be able to put into active use each and every circuit, each and every wave, supersonic, ultrasonic, whatever the waves are. You should be able to bring them into operation in relation to the present understanding of man.

When sages and saints, prophets and wise men and these crazy people who have come down in history unseen and unheard and unnoticed, they are the people who had a total brain in a fully awakened state. In that awakening they were able to relate to the present knowledge of man.

So this central pathway is intended to carry a higher quality of *Shakti* or energy which is known as kundalini.

Now what is Kundalini Yoga? Number one, is the awakening the chakras, putting your chakras, your plexuses in proper order. Number two, is the awakening of this pathways and putting them into order. Supposing you make a highway from this city to some other city, the highway is ready, but it is not commissioned. There may be some bridges which may have to be constructed. In the same way this highway of Sushumna which runs from the bottom to the top has to be commissioned. Number three, awakening of Sushumna and these three happenings are to come one after the other. When we talk about the awakening of kundalini, we are talking about all three things at the same time.

That girl about whom I made a reference at the beginning of my speech was facing the awakening, the initial awakening, not the main or full awakening, but the initial awakening, but her pathway was not clear. She had not done the preliminary practices in which this pathway should have been made open for the upward journey of that energy. If that were the case we would have seen on the video the energies that lie at the bottom travel straight upwards.

The practices of asanas, yoga postures, like bhujangasana, cobra pose, sirshasana, headstand pose, paschimottanasana, posterior stretching pose, the twelve postures related to surya namaskara, the salutations to the sun. All these postures are intended to cause the chakras or the junctions for the waves of energy to be rectified, to be purified in the proper order. If chakras are not functioning properly then the awakening of kundalini is obstructed and therefore before one embarks upon the activation of kundalini one must accomplish these tasks of purifying the chakras.

Then comes awakening of sushumna. Sushumna awakening is a very important task which you have to understand. A lot of scientists have written all about it and there is a nice yoga book, a little known book, covering a science by itself; it is called Swara Yoga. Swara Yoga is a science of the rhythms of breath, of breath cycles, it is a small book. The transcript has already been translated into English and the commentaries are not well done. Therefore, I am not going to talk much on that. I have already written *Swara Yoga*, a book on this, quite a big one and the swamis in the ashram have worked on the breath cycle for more than a year and we have studied the behaviour of right and left breath

for more than a year in relation to the lunar cycle in relation to eclipses, in relation to sickness, mental problems, passions, angers, indigestion hunger, etc. We have found that this breath is so important for a yogi that if you want to know your mind it is much better that you know your breath first. These are the two principles which have always been with you since the start of your existence. We have always been with awareness and with life, but seldom have we tried to understand them and tried to study them. We have not studied our minds because we have not even studied our breath.

The breath has a peculiar behaviour, for one hour and twenty minutes to one hour and thirty minutes you will find that for three days the left nostril will flow unchanged. On the fourth day it suddenly changes its behavior and we have found that on the first day of that fortnight at the time of sunrise the left nostril is flowing for one hour and twenty minutes to one hour and thirty minutes, and then it changes to the right, then it changes to left, and right, and left, all the twenty-four hours proceeding. And on the fourth day at the time of sunrise it is not the left but it is the right nostril that flows and that continues for the next few days. On the fourth day it again changes and this function of nasal rhythm of the breath has been found to be correct in more than one hundred cases which I have experimented on for more than one year.

This regulation and this discipline about which I have just spoken to you, decides the behavior of your emotions, brain, mind, plans, decisions, and so on and so forth. When the breath in both the nostrils flows equally on the right and the left and that happens only for a short period in everybody's day, sometimes

it is for a few seconds but next time it can go to five minutes. It is exactly at this time that your brain, your mind works on a total basis. Many times you must have wondered how you had taken a right decision. You must have taken that decision, you must have come to that conclusion when both the nostrils were flowing freely and the whole brain was co-operating with the process of the intuition.

This Sushumna pathway can be purified, can be corrected by the practices of pranayama. The first pranayama which we learn is nadi shodhana. *Nadi* means pathway, *shodhana* is purification. How do you do it? You have to learn it from your teachers. Breathing in, retaining the breath, breathing out, and retaining the breath. While you are retaining the breath you have to practice the bandhas, the chin lock, the abdominal contraction and mulabandha, the contraction of the anus and perineum.

As I told you awakening of kundalini is not the pastime of yogis. We are experimenting, we have understood it. We have understood it, us yogis, yoga minded people can think and experiment in the future. We have come to this conclusion and we have understood that the Kundalini Shakti is the coming evolutionary energy. The present energy as I already told you comes from the brain. The past energy you know is from the pineal gland and the future energy which mankind is going to develop is from the Muladhara chakra, from the seat where kundalini is situated.

In order to awaken kundalini there are many practices. The best of all the practices is Kriya Yoga. You may have heard this name from time to time and it is not only an ancient practice, but it is a very simple practice. Simple in the sense that those who

have practiced Hatha Yoga, those who have practiced pranayama, those who have been able to discipline their body through these practices, they can take to the practices of Kriya Yoga.

Here kriyas do not mean the Hatha Yoga kriyas. The six kriyas in Hatha Yoga pertaining to nose, alimentary canal, etc. are not meant here. The system of Kriya Yoga which is a combination of seventy-two small techniques classified into seventeen major techniques, consists of the kriyas through which an attempt is made to awaken this kundalini which is lying dormant in Muladhara chakra.

When the awakening of kundalini takes place, now this is important and you should listen carefully, when awakening of kundalini takes place a change is always felt. You can always feel a change. You cannot expect that the awakening of kundalini will take place and your thinking process will remain the same.

Just as you take strong wine of high quality or sometimes if you have a trip with a chillum, you must undergo a change in the quality and pattern of consciousness. It has to happen. In the same way when the awakening of kundalini takes place first feelings change and if you are not used to the experience of the changed feelings then you may become frightened. If you are only used to experiencing just one quality of perception in life, if you are used to only one experience of your life, if you have not experienced a variety of experiences in your life, then definitely you are going to get frightened. "Oh what am I feeling? I am feeling something." Many people say, "Swamiji, I feel peculiar". I say, "What is that peculiar?" They say, "I don't understand." I say, "you do not understand because you have never experienced the diversity of

experiences. You have only been drinking brandy and brandy and brandy. You have only brandy experience. Try champagne once!"

You see there are levels of experience that men must undergo, we modern people and not only the English people, not only the western people, but the Hindus, Muslims and Christians. Like most of us they have one type of experience and they want to live by that and they want to die by that. They do not want to budge even an inch out of this road. This is the truth for them. What is truth? Your experience can not be the truth. You have not monopolized the absolute philosophy of life. Nobody has a monopoly of experiences you see on attainment.. What you think is very related to your race, your country. Experiences are so wide, so great that you can be here and you can think of some other country.

Now when you begin to experience the awakening of kundalini it is not like a bombardment. A little bit of seepage is there and we begin to think that kundalini has awakened. We feel beautiful and everything is nice. And then in the night you have nice dreams, you enjoy your food, and you enjoy being with your children and they will think, "What is happening to mama?" or "What is happening to papa?"

Awakening kundalini means awakening the mind and awakening the relationships in between each of us. Then gradually these experiences become deeper and deeper and when they become deeper they have an effect on the quality of your meditation. When you meditate during that time you have such experiences that maybe if you have not listened to me now you would just get out of it. But they are confined to the time of the meditations. I had a problem sometimes

back, some years ago. When I had an experience of awakening I was in the same place where my ashram is situated, exactly the same point. I found I was lying in shavasana. I thought I was going up, up straight and very high, thirty to forty feet. From there I said "My God, my bones will break if I happen to lose this anti-gravitational pull." But look here, at that time it did not strike me that it was an experience. I did not know that it was an experience. I thought it was an event.

When you have an experience and when you do not understand it, it appears as an event which is frightening. When I went up thirty feet, if I had known, "oh, you are having an experience." I would have been okay. But I was in duality, a completely charted realm of dual experience and perception and I thought, "What is happening, if I fall down I will break my bones." When I came down, I do not know from where I came down, I came down from the realm of experience and everything was alright. Then I came to know it was only in me. It was nothing happening outside.

So the experiences came to me at that particular point and when you come to India I will show you that point where you can sit and meditate. It is in that particular place where my new ashram is now being built and situated. I fought the Government of India and the Parliament since it was a historical archeological site captured by the government and parliament you understand. It happens like that, they put up a board and you can do nothing. I fought in the parliament and got it. I had a letter written from Mrs. Gandhi, to be given to Swami Satyananda Saraswati. Because that was the place where I first did mantra and went high and well it is so nice to talk about it now, but when it happened I can only tell you what happened. One day

I thought, "You are crazy." Something is going wrong within you. So I left that place for some time, at that time the ashram was not built. I used to be there for some time in between and that was a very desolate, solitary place, on the top of a hillock. It was nice to be there. When these things began to happen I left that place and the moment I left that place they also left me. There were no more experiences.

So when these experiences come as a result of the awakening of kundalini, you need not be frightened, they will only happen as long as you are with your eyes closed. The moment we live with the world of diversity, whenever you come in touch with the world of duality you will not have any experiences, you will only have the memory of those experiences.

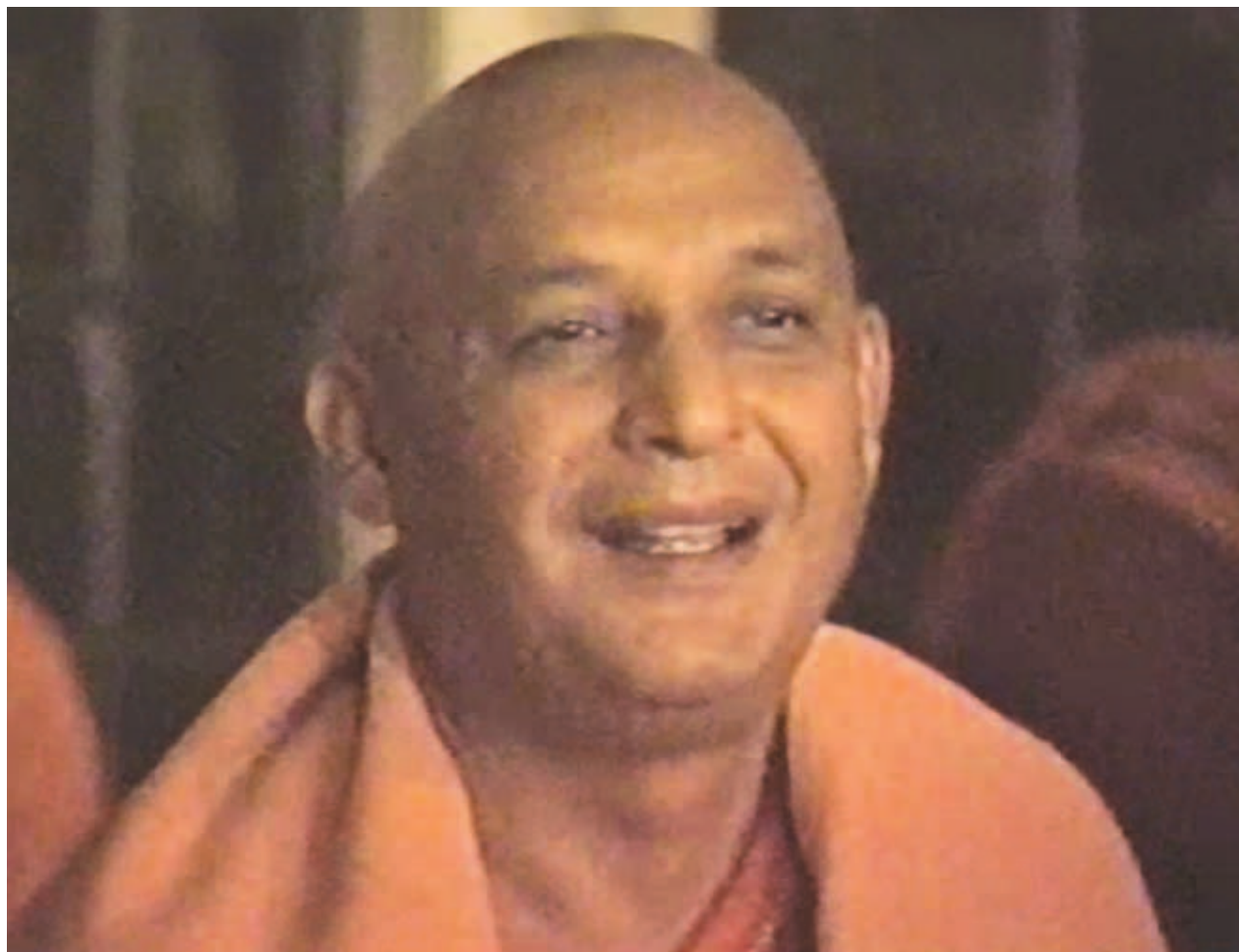
Well many more things can be said about Kundalini Yoga, and I have not even made a beginning of the beginning. It is just something which I am talking about here and there like a parrot. This is one of the sciences which you people must understand. Your people are people of genius; I am talking about the western people. But they have missed the reality. They have exploded the matter but they have not exploded kundalini. They exploded the nuclear matter. They have exploded the matter and released the energy and yet they are saying ban nuclear energy, ban nuclear weapons. This problem comes when you explode the matter, when you explode the matter all these problems come. What to do with the nuclear waste, what to do with radiation? Therefore there is no alternative, well I do not belong to a cult, I am not going to stand and say ban nuclear weapons. I am going to go back to India. (laughter)

But definitely I am telling you that I am proposing an alternative. What is that? Explode the mind. How

to explode the mind? Take it to a lab and where is the lab? For a yogi he is his own lab and within his lab he sees movements of the mind in the form of feelings, sensations, experiences, and he negates all of them one by one. Not this, not this, not this, not this, and finally what remains is energy and this is known as spiritual energy. In the course of time your children must

explode a different bomb from that of your ancestors. Your grandfathers exploded that bomb called nuclear bomb. Our fathers exploded the bomb called nuclear bomb or atom bomb. Your children must explode another bomb. It will not be known as atom bomb. Its name will be 'Atma' bomb.(laughter)

Hari Om Tat Sat



The Advent of Yoga in the West and Its Need by the West

Swami Satyananda Saraswati

Plymouth, England, 1983

From a reliable document I came to know that Queen Victoria used to practice yoga. She invited a visiting swami from India, who came to her many times, and she found the practices of yoga not only affecting her body positively, but it also gave keenness and clarity of mind. Dr. Karl Jung discovered yoga when he came to India. He found it to be so important that in one of his lectures he said that where modern psychology ends yoga begins. Until then yoga was not known by many in the west. Jung thought that yoga was a very important system for self-discipline and that it is very important for developing a better mind and personality. In the last quarter of the 19th Century, a yogi known as Siddha Baba, about whom not much is known here, came to Europe by the land route, crossing Afghanistan, Iran, Turkey and Eastern European countries, and came to England. He spoke to his disciples in Hyde Park. Then he went to Denmark and made many disciples. I have seen the manuscript of the translation of the Patanjali Raja Yoga Sutras by him in Danish. In the first quarter of the 20th Century, a Bengali professor

settled in Norway, and he married a Norwegian girl, and he died there. His name was Anandacharya. He used to come to England very often and teach. It is due to his inspiration, that in London a center, known as Shanti Sadhan was founded by Dr. Hari Prasad Shastri, who was a doctor of philosophy from the Aligarh Muslim University, and later he came to London and he died there.

From time to time travelers came to India from England and brought with them the inspiration of yoga. Your people lived in India for about two and a



half centuries, they brought a culture, exchanging the most wonderful and useful elements of culture from both the east and the west. These travelers came back to England after Indian independence, I am using the word traveler not conqueror, and thousands went to Australia. Some having Indian wives, we call them Anglo-Indians, and they have accepted the philosophy of yoga in their minds. Now is the time for us to do more work for our generation and for posterity, because the generations to come will be quite new to these things, and they have to be told that in the context of growing civilization, technological advances and man's conquest of external nature, it is very important that they should have mastery over their minds and bodies.

Looking at the things that face us, and which are not very bright, we see that even though man has become so important and has become the nucleus of creation here upon Earth, who has learned to master the secrets of nature, man has yet to become the master of his own self. Unless man becomes the master of himself, his mastery over nature will only bring disaster to him. One, who has no control over his mind and emotions, will definitely create problems. He is capable of anything that may lead to disasters. So yoga comes to the west, not as a religion, not even as a philosophy, or mysticism, or even the daily exercises, but it comes to the west to help discipline the mind. It should bring peace and tranquility to the deeper realms of mind, and thereby, the man of the west, who is able to conquer nature, who was able to discover the secrets of nature, will also be able to discover the secrets of his own self.

Hari Om Tat Sat

Yoga Nidra

Swami Satyananda Saraswati

Plymouth, England, 1983

The practice of yoga nidra needs to be explained. This is a very important practice, especially for those who want to handle their own mind independently. Sometimes we think, and many people say, that yoga nidra is a kind of hypnotism, that it is a hypnotic practice. In the course of my lecture I will explain why it is not a practice of hypnotism.

Hypnotism is a science of therapy and control of the mental impulses. From time to time there have been quite a few hypno-therapists, and you must understand that in comparing their techniques with what I am going to say, is not to belittle this science. But hypnotism is not my topic now.

I am going to talk to you about yoga nidra. The practice of yoga nidra was designed by me in this present form. It is a very old practice. Maybe many thousands of years ago, in the rituals of Tantra, in the ritualistic worship of Tantra, they used the method of yoga nidra in order to tranquilize the mind and have communication with the deeper mind.

First of all I will explain to you what I mean by Tantra. From time to time in history people have experienced demonstrations of psychic powers and intuition, and they wanted to know why this was happening and how it was happening. The philosophy of Tantra states that there is the possibility of the expansion of the mind, that man's present state of awareness and his mind

can be expanded beyond its current limits. Man's mind, the human mind, operates within certain limits, and according to those limits, it gives and receives knowledge, cognition, perception and information. A normal mind is subject to those limits. If there is a flower present, you can see the flower. If there is no flower present, you cannot see the flower. If someone is singing in this room, you can hear it, but if no-one is singing here, you cannot hear it. This is a limitation of the mind. The human mind is confined within a definite range of perception and cognition. Beyond that it cannot perceive unless some change takes place within its structure.

It is said by people, that forms exist beyond the capacities of your perception. But you are not able to perceive them because your eyes, your ears, all your senses and the mind are restricted to a limited area of perception. In Tantric philosophy it is said that this limitation must be removed. You have to destroy; you have to dismantle this limitation of the mind and the senses, so that the mind becomes capable of experiencing that which is beyond the senses. As I already told you, the mind can experience a flower if it is within the range of the sense of sight. The eyes can see and therefore the mind can perceive and understand. The ears can hear music if it is within their range of hearing and the mind can then perceive and understand it. This is the limitation of the mind, that is, it depends on the capacity and sensorial area of the senses. Is it possible, when the senses are not capable of sensing something, that the mind can still experience it? When the senses are not capable of feeding the mind with a particular sense experience of form, of sound, of touch, of smell and of taste, can the mind still experience some

more subtle thing? Normally it cannot. But in Tantra it is asserted that if you dismantle the mind, or in other words, if you transform the mind, or if you expand the mind, then it is possible that the mind can experience without the mediation of the senses. With the eyes closed you can see a flower, and a deaf person can hear music. This limitation of the mind must be broken and that is called the expansion of the mind.

I have used the word expansion of mind. What exactly do I mean by the expansion of mind? Does the mind become bigger in area? Or does the mind become heavy? Or is there any transformation of the electrical behavior of the brain? This notion of the expansion of mind is not only a discovery of the 20th Century. When LSD was invented, and people took LSD, the first word they used was expansion, and later they used the word explosion, and I do not know what other words they will use in the future, but they used the word expansion. When LSD was discovered they were experimenting. But the word expansion of the mind is not a new discovery of the 20th Century. The word expansion was used in Tantric texts many thousands of years ago. What does this word expansion mean? You have heard the term Tantra. Literally and etymologically, Tantra means the expansion of mind and the liberation of energy. Expansion and liberation are expressed by the Sanskrit word Tantra. Now, this expansion of mind is our subject matter.

For thousands of years people have been thinking about expansion of mind. They used various methods, ways and means. People have done practices in burial grounds. There are secret societies that use a skull at the time of meditation, they go to burial grounds to practice, not only in India, and they are good and

well educated and enlightened people. People also take drugs, they have tried all drugs. In the past they used to partake of soma. In India the Aryans used to consume soma and after soma many other drugs were tried. In our time people have tried LSD, peyote, and hashish, etc. People have tried all and sundry to attain that frequency of the mind which we call expansion of mind. But somehow or the other, lots of these practices did work, but they did not survive to the present.

For example, the drug which is called peyote, did work, but it did not survive, because with the expansion of mind resulting from drugs you have to face the aftereffects on the physical system. This is true whether it is going to the burial ground, or the use of LSD, or using sex as a way of awakening, or any other method of awakening, like pranayama. There are thousands of systems which man has discovered in the past, and many of them have become obsolete and so it is not known what they were. These systems have been able to cause temporary awakenings, temporary expansions of mind, and were able to place you nearer to that extra-sensory knowledge and experience. But ultimately it was found by the wise men and scientists of old that the far-reaching effects of these methods were sometimes not positive on the body, on the mind, and sometimes not healthy for society, and to the culture.

When you choose the practices for the expansion of mind, you should keep these factors in mind, namely, that they may not be healthy for physical and mental well-being, nor good for the society and culture in which you live. Therefore, many practices of Tantra have become obsolete, because in the test of time, they could not survive.

One practice that has survived throughout the ages is yoga nidra. In the past this practice of yoga nidra took on so many forms that people almost forgot its name. This is a practice in which the frequencies of the mind are amplified and the senses are bypassed. Direct communication with the deeper mind can be obtained. For a normal person, for everybody, there is a certain process of knowing and of experiencing. This process of knowing and experiencing is mostly objective. In order to gain this kind of knowledge and experience you have to go through the senses and then the mind. You cannot bypass the mind or the senses. You have to see a flower first, you have to hear music first, before its knowledge and experience takes place.

It has been found by wise people that any knowledge that passes through the senses is always limited, because the senses have a low capacity for transmission. They do not have a high capacity for transmission. The higher knowledge cannot be attained through the senses. For example, in electrical systems, there are low capacity lines and high capacity lines. Low capacity lines may carry one or two thousand volts, and high capacity lines may be able to carry 10,000 or 20,000 volts. This high voltage energy cannot be carried by a low capacity line without burning it. Exactly in the same way, higher knowledge cannot be had through the senses. Higher knowledge cannot be transmitted through the senses.

Now, to give you an example, I am talking to you about yoga nidra, and someone can come later on and talk to you about Kundalini Yoga, and then someone may come and tell you about Vedanta which is a great philosophy. How is this knowledge being obtained by

you? Is it direct? No! This knowledge which you are receiving from me, or which you will receive from a teacher later on, or which you have obtained in the past, came to you by means of a low capacity line. This is a low quality of knowledge, because it is being passed to your conscious mind through a channel called a sense, by means of the ears, and this particular sense is not a high capacity line. It can only accept a certain quantity of knowledge and experience, and not beyond that. This was realized by many people from time to time, and therefore they said that there are two ways of obtaining knowledge, either directly or indirectly. The type of knowledge we have been talking about is indirect knowledge. Between you and me there is an agent responsible for obtaining knowledge from me and giving it to you. So it is not direct knowledge.

In yoga nidra you can by-pass this unnecessary middle man. This unnecessary intermediary can be completely by-passed in yoga nidra, where a direct implementation of knowledge can take place, where a direct perception can take place, where a direct implementation of knowledge or an idea in you from me can take place. This is possible in yoga nidra. The practice of yoga nidra, which you will be learning from your teachers, or which you may already have learned from your teachers, is a process by which you first change the quality of your mind and make the mind efficient to be able to tune itself to the external world without ears, that is, directly. When you practice yoga nidra, in the beginning, the instructions are given to you, and you hear them. After some time, you do not hear through the ears. If you do not believe it, plug your ears during yoga nidra and you will find that it is true. I have made many experiments about this. The

mind has the ability to function in place of the senses, without using your ears, without using your eyes, in deep yoga nidra, you can hear, you can receive the sound vibrations, you can receive the vibrations of an object, and the same thing happens through the mind as happens through the senses. Every perception, whether it is audition or cognition has the form of a vibration. And this vibration radiates out from that object, just as you find in the case of radar. They are emitted or radiated by an object and we are able to pick up these vibrations, and that is how knowledge takes place. The ears are only a medium and the eyes are only a medium. If you plug your ears and close your eyes, the vibrations are still going on, and your mind, which is a conscious object, and the system to receive those vibrations and to interpret those vibrations has to be developed, and this development is possible through the practice of yoga nidra.

Years ago I myself had quite a few experiences concerning yoga nidra. I used to think when I was reading a book aloud, or when I was talking to somebody, what might be happening to my dog, or a cow, or a cat that is nearby. Does it hear? Does the dog hear me? The name of the dog may be ABC. I am talking but am avoiding the word ABC, because he is used to hearing his name, and if I mention it he will look at me. So I do not pronounce his name but I am talking about him. He does not care. I am producing gross vibrations, the sound vibrations, which my friend can receive, which the person at the end of the room can receive, but which the dog next to me is not able to receive. What is happening? Gradually, I came to the conclusion that the dog is in a state of consciousness where he is not able to interpret the subject I am expressing automatically. The process of

registration of the vibration is taking place in the brain but interpretation is not taking place. So, gradually, I started working with the dog. It is a very long story. Gradually, I trained the dog in such a way that when I spoke to him he could understand it and interpret it.

In the practice of yoga nidra you go deeper and deeper without controlling the fluctuations of the mind and when you go deep you enter into a state which is a state of perfect relaxation. In that perfectly relaxed state we can develop an idea, or a sankalpa, or a resolve, and deposit it into that level of consciousness. Many people who are subject to certain addictions and find it very difficult to get free of them, had resolved not to do it, but had failed to maintain that resolve. Through yoga nidra they have done a lot of work on themselves. Especially, they have found that, when they practice yoga nidra, if at the beginning of yoga nidra and at the end of yoga nidra, they make a resolve, a sankalpa, a decision, it influenced their life so much, that they were able to conquer, they were able to overcome, that addiction which they had in their life.

Many people of both east and west, especially in India, have a problem with drinking too much alcohol. In India drinking is dangerous, it is highly detrimental to health, since it is a hot country. I think that it is only water which is ambrosia in India. Drinking alcohol is the worst enemy of an Indian. If an Indian takes to drinking and cannot get out of it, it is definite that he will die sooner or later, and that his family is going to perish, and everything is going to be destroyed. You can just make a prediction. So in India, if a common man is addicted to drinking, the first thing they do is to find someone who can get them out of this addiction. They find it very difficult because drinking

is so pleasant, so that after drinking you feel so nice. What you will feel after a few years God only knows. Everybody knows what will happen in the end. Well, when you take the first glass it is divine, it feels great, and you do not worry about what will happen at the end. We give them yoga nidra and we ask them exactly what they want to accomplish, and these people will resolve that they will not drink anymore. Thousands of people give up drinking. Just like you in the west have a lot of work in dealing with the use of drugs, in India a lot of work is going on for dealing with the problem of drinking. There are many social service institutions which go on preaching the harmful effects of drinking, and now, in the last few years, they have added asanas, pranayama and yoga nidra as part of their advice.. In the case of some of the old people, who have been drinking for many years, even after just one session of yoga nidra, after one sitting of yoga nidra, they have given up drinking.

So what we learn from this is that yoga nidra is a practice which will give strength to your will power, which will give strength to your mind, and it is able to transform your positive thinking into successful action. It is easy for people to think positively, but when it comes to the point of successful execution, they find it difficult.

I remember one incident. I was on a tour, and at night I was staying with a householder, many years ago. He used to drink a local wine, and he was drinking and drinking and becoming intoxicated, and when I walked in at night he used to say, "Ah! This is a horrible thing I do. I am not going to have another drink". He said: "Swamiji, take this bottle. I will not take it from tomorrow onwards. I make you this promise", and he

handed me the bottle. The next morning he came to me and asked me if I had anything left in the bottle. Well, everything was still there since I do not drink. I said, yes it is there. Then what did he say? "I feel so lonely, and my wife is dead." He had to justify his drinking. I said he should take it if he wanted it. Then in the night the same thing happened. At the end of the night he said again that it was dirty, I am stinking, and from tomorrow I will not do it again. I told him that thinking a good thought is the easiest thing in a man's life. The most difficult thing is to execute even a small part of that good thought. I am not telling you that you should not drink. But since you are thinking of giving it up yourself, you should say that from tomorrow you will give it up. He agreed and said from tomorrow I will give it up. Then I asked him what his birth day was. He said it was a Tuesday. I said that he should not give it up the next day because that was a Monday, but he should give it up the day after. Do you know that he did not drink on Tuesday? I tried that yoga nidra method on him and it was so effective that on Tuesday he did not drink.

For several months he was not drinking on Tuesdays. The following year when I came again, and I had already taught him a few asanas and pranayama, I told him that I was going to teach him a method by which he would have sound sleep and relaxation. Relaxation is a problem for Indians, they do not understand what it is, and nor do they understand what stress is. They understand what dysentery and diarrhea are very well. He asked what relaxation was. I told him he would sleep well. He said that he sleeps very deeply. I said that he would not have any worries. He said that he had no worries. I reminded him that he had two daughters

which have to be married. He said that God would take care of them. They have come with their own karma, their own destiny, so I do not have to do anything as a father. This is a consequence of the Indian philosophy which has kept them in slavery for hundreds of years, but it has also kept us at the top of spiritual activity for thousands of years. So when I said I would relax him he declined. Then I told him I would teach him a method by which he could realize his ishta devata, his personal deity, and he said yes.

This is typical of the makeup of a Hindu; this is a weakness of an Indian. If you tell him that you can teach him a method by which he can clearly see his deity, Krishna, Rama, or even Christ, then he will say that he wants it. Then he becomes your disciple, he will become your servant, he will do anything for you, but he wants that he should be able to have inner awakening and inner vision, and personal light, in which he can see his personal god, his personal deity. I told him that I would teach him that. Of course, that was not my intention. I wanted the result to be a surprise. I told him to lie down. I put him into a psychic sleep, and as you know, I started to tell him, "Right hand thumb, second finger, etc." He got up and asked me what I was teaching him. Because he did not understand what this practice of the right hand thumb, second finger, etc. had to do with Rama, Krishna and Shiva. If I had said: "God, I am dying, all is dying, I will die, I am your servant, etc." he would have understood. So I told him that first of all I had to make your mind quiet. He refused to do the practice, and said that he could make his mind quiet with wine and the bottle, and that he did not need this first finger, second finger, etc. Anyway, he did not practice yoga nidra that day, because I could not convince him as to

why he was doing it. So he did not practice yoga nidra with me and continued with his habit of drinking.

One day we were talking about Tantra, and a scholar had come there and was asking me about a practice in Tantra called nyasa. I will tell you how Tantrics will practice it during worship. They will sit with crossed legs on the ground and invoke certain divinities using Sanskrit, and touch different parts of the body, to place them there, or to visualize them there. The gentleman that we have been talking about was listening to this. I was explaining to the scholar that in Tantra, before they go deep into meditation, deep into devotional prayer, deep into Tantric worship, first of all they place their mind into different parts of their hands, into different parts of their feet, into different organs of the body, and at the same time they fix their mind on different types of sounds. These sounds, which I do not teach you in yoga nidra, are also placed in parts of the body: "Am, aam, im, iim, um, uum, em, aim, om, aum, kam, kham, etc.". These sounds are produced, and when they are produced the different parts of the body are touched at the same time, because each and every part of the body from the top to the toes is a place for a type of sound, and each sound is a vibration. It is not an alphabet. It is not black and white. What you write in an alphabet, a, b, c, etc. or in Sanskrit, a, aa, i, ii, etc. are not letters. They are symbols for sound vibrations. Like in science where you have a symbolism for a certain kind of vibration, all the sounds you produce from the mouth, which come from external nature, from the trees, from the streams, from the mountains, from earthquakes, from lightning, even from the atom bomb, are all types of vibrations and according to Tantra, these vibrations form 56 groups, and these vibrations are present in different parts of the



body. When you meditate, you do not simply start by meditating on Christ, or Krishna, or guru. You have to start by sending different kinds of vibration to different parts of the body to create a state of tranquility, to create a state of equipoise. Concentration and meditation is a culmination of the totality of harmoniousness and equilibrium in the body. It is not merely a matter of the concentration of the mind. It is not merely the control of the mind. It is a result.

Now, in this room there are about 50 people. If they make noise and I ask them to be quiet, maybe 10 will be quiet and 40 will continue to chatter. To create complete silence I will have to create silence in everybody. Total silence is a silence contributed to by everybody in this room. So tranquility in the body, and tranquility in the mind, what you call peace, and what you call relaxation, is not just an idea. It is not something enforced from outside. It is not mental programming, it is a consequence, it is a result of harmony attained by various organs, various stations, or various points in the body. The limbs of the body must be relaxed. The sound frequencies throughout the body must be relaxed, must be harmonious. Everything from top to toe, whether it is circulation, or whether it is hormonal reaction, whether it is endocrinal secretion, whether it is the oxygen concentration in the blood, whatever it is in the body, must attain a level of harmony. In order to create that level of harmony, in yoga nidra, appropriate practices are designed.

Now, what are these practices? You begin with the right hand thumb and then proceed to the next point etc. What happens at that time? If you have ever studied physiology very correctly, then you will know that all these parts are represented in the brain.

Whenever you say right hand thumb and concentrate a little on the right hand thumb, the stimulus is immediately transferred to remote areas of the brain and in between, in the gyrus, there are centers which represent the different limbs, the angas, the organs of the body, which I enumerated before. All these parts are represented in the brain, and the largest portions of the brain are occupied by the thumbs, by the big toes, and the lips. The lips are important because they are the first relationship between God and his creation. But I do not know why the big toe is so important.

This practice of yoga nidra I taught to that gentleman after I talked to the scholar. At that time he said that he had also been listening to the conversation, so he decided to practice it. That evening I taught him yoga nidra. At the point of making a sankalpa, he asked what sankalpa he should make. I told him to make a sankalpa of the form: "The cost of a bottle of wine is 2 rupees. I consume two bottles a day so that is 4 rupees a day, 30 days a month, resulting in 120 rupees, and in ten months it comes to 1200 rupees. I will pay Swamiji 2000 rupees a year. So you can say the price of my yearly bottles of wine I give to my guru Swami Satyananada". He still sends that amount to me today, and starting from that morning he just forgot drinking. After half a year he came to see me and told me that he just forgot it and that it just did not come to his mind anymore, so he asked me where it went. Some experience may be a pleasure for a man, but if he finds some experience that gives him more pleasure, then he does not want the inferior experience. The experience during yoga nidra is a superior quality of experience and therefore leads to the abandoning of lesser experiences.

Hari Om Tat Sat

The next series of three lectures of Swami Satyananda Saraswati in Europe during 1983 was given in Harlow, England, from 14 to 15 February.

The first lecture is on Raja and Hatha Yoga Meditation and Sri Swamiji provides deep insight into Dhyana Yoga or the internal limbs of Raja Yoga by emphasizing the role of mantra, yantra and mandala as objects of dhyana. He next points out that through the practice of pranayama in combination with mantra an important and conscious link is made between man's gross physical nature and his subtle nature, and between the external and internal limbs of Raja Yoga. Finally he differentiates Raja Yoga and Hatha Yoga on the basis of whether the mind is confronted and disciplined, or whether the mind is by-passed and the two energies in the subtle body are harmonized,

respectively. But the combination of both is optimal for attaining a spontaneous state of meditation utilizing the total brain.

The second lecture is on Yoga Nidra as a method for healing the body and the mind, as well as for self-awakening and self-discovery. He also gives accounts concerning its use in clinics and hospitals by medical professionals, and he also mentions that it is extremely effective in teaching mentally retarded children and why. Next he gives an account of his use of the techniques of Yoga Nidra to prepare a young boy of four years of age and thereafter to become his spiritual and organizational successor in guiding the activities of the Bihar School of Yoga. Next he stresses the all-important role of a resolve or sankalpa in the practice of Yoga Nidra, and clarifies the correct process of

discovering and formulating the sankalpa. Finally, he points out that of all the practices of yoga, Yoga Nidra is the only one which has an instant effect. Other forms of yoga take hours, days, months, years and lifetimes to achieve their effects.

The third lecture given in Harlow was on Kriya Yoga and after a brief discussion of many forms of yoga Sri Swamiji states that they are all essentially preliminary to the most important objectives of yoga, namely, the expansion of consciousness or mind and the liberation of the evolutionary energy in the structure of the human personality. He then goes on to explain the meaning of the terms expansion and liberation he intends to convey and the concepts and practices involved in Kriya Yoga in great detail, focusing on vipareeta karani mudra.

Raja and Hatha Yoga Meditation

Swami Satyananda Saraswati

Harlow, England, 1983

"Meditation is not a practice, it is not the outcome of a practice, but it is an experience of what is already in you."

Swami Sivananda Saraswati

Raja yoga is considered to be a very powerful system by all. In his *Yoga Sutras*, Patanjali makes it very clear that the purpose of yoga is to control the fluctuations of the mind. That is the definition of yoga in general, and Raja Yoga in particular and I should go by that definition without going too deeply into the classical text. But, I would like to say that in our interpretations we are influenced by our religious predispositions. If we interpret yoga to be a method for experiencing God, this is not a classical definition but is influenced by our religious personality, by our religious philosophy. I should go by the definition of Patanjali.

Yoga is a system, or a process, or a practice, by which you can control the fluctuations of the mind. The fluctuations of the mind and the mind are not the same thing. Fluctuations in the mind arise on account of inherent disturbances. If there is a big storm there will be waves in the ocean. The storm causes the waves. In the same way, there are causes inherent in the individual's personality which cause these mental disturbances. Due to these disturbances, it is not possible for an individual to know all about himself.

Just as you cannot see your own reflection in water if there are waves and the water is dirty, just as you cannot see your own reflection in a mirror that is dirty, so the individual cannot realize his own self, the depth of his nature, as long as there are disturbances within himself, as well as the subsequent distractions.

Therefore, the practices of yoga result in quieting the mind, making the whole consciousness unruffled, free from thought waves, so that you can realize your own self, or you can experience inner peace, or you can create positive impressions or effects on your body - this is the primary hypothesis of Raja Yoga. How do we proceed? There are eight steps. All these steps lead one finally to meditation. There are four external practices and four internal practices or better, exoteric practices and esoteric practices. The first four practices are known as discipline, regulations, yoga postures and breathing practices. These are known as external practices. The other four are withdrawal of mind, concentration of mind, dissolution of mind, and finally, *samadhi*, the total awareness. So, Dhyana Yoga, or the yoga of meditation, is the seventh step of Raja Yoga. When you close your eyes you are trying to dive deep into your inner consciousness, sometimes we have difficulty. When the consciousness is withdrawn one must have a basis, one must have a symbol, so that the mind can be guided by that.

Therefore, in the fifth and sixth steps of Raja Yoga you are taught how to practice *pratyahara*, withdrawal of mind, and how to concentrate the mind on one object, *dharana*. This object can be anything, but it has to be a concrete object. In the systems of yoga there are three types of symbols, three types of objects, which one can choose for one's meditation. One is a gross object, another is a subtle object and the third is a thought.

Some people find it easy to concentrate on a thought, on an idea, but most people find it difficult or impossible. Therefore, for successful meditation one must first of all choose a form. According to yoga and according to Tantra, this form is either a yantra, or a mantra, or a mandala. Yantra, mantra and mandala, these three can not only help you to create a concentrated state of mind but they can also help you improve the quality of your inner being or the depth-mind.

For example, take mantra. What is a mantra? For most people a mantra is a divine name, or the name of a Hindu God or Goddess. That is not correct. I think this is not the classical definition of mantra. A mantra represents a sound, and this sound is to be conceived of as a seed which you sow and that seed germinates, sprouts, grows and fructifies. In the same way a sound can attain any frequency. At one level the sound is gross, but the same sound, when it attains a high frequency, then it can also become an explosive force. According to Tantra and according to yoga sound has four main frequency levels. Of course it can be multiplied into many frequencies, but they are classified into four.

1. One sound frequency is that which I am producing when I speak, and to which you are able to listen. You can understand me because you know English and I am speaking in English. But if I spoke in Hindi you would not be able to understand it but you would still hear it. This is a gross sound which has a limited frequency.
2. Then there is a second frequency of sound when you whisper a sound, that is a higher frequency, whispering.
3. Then there is a third frequency which is much higher than this, when you produce a sound in

your mind, mental repetition of a sound. When a sound is repeated in the mind, the same sound I am producing with my lips now, then the frequency is much higher.

4. These three ranges of sound we know but when you are producing a sound in the mind and suddenly a transformation in the mind takes place, and the mind loses its link with time, space and object, and time, space and object get closer and closer, at that time sound gains a fantastic frequency. Then there is practically no difference between a sound and a sound wave, and that sound can travel into space. That sound can go deep into your own consciousness. The effect of that high frequency sound is external, as well as, internal.

Nowadays you have cookers which heat with sound waves. There are fifty six types of sound in Indian thought which have been researched by various scholars. One of the finest books on this topic was written by an English man, whose name is well known to Indians, Sir John Woodroffe. He was a judge in the Calcutta High Court when British people were traveling in India. I will not say ruling in India, I will say traveling in India. He has written many books on Tantra., but the book dealing specifically with our present topic of mantra is called *The Garland of Letters*. There he talks about the sound, the color of the sound, the frequency of the sound, and the form of sound. The form of sound is symbolic.

If you write in the Devanagari script in which Sanskrit is written, it is called the symbol of sound, we never say alphabet. In every science there are symbols, in mathematics you have symbols and in physics you have them. There are always some things which you cannot explain. How are you going to explain time?

How are you going to explain objects? How are you going to explain eternity? It has to be represented through a symbol. These sounds were discovered to be very powerful. When you practice mantra in the mind the sound waves attain such frequency and strength that it can create effects within your consciousness. At the moment I am not talking about the body, I am not even talking about the brain; I am talking about that part of a person which is composed and made up of consciousness. You can call it the subtle body. You can call it an astral body. You may call it a divine body. I am not talking about the gross body, the physical body.

But there is a man behind the man. This body is not talking but it is the man behind the body that is talking and this body is also not listening, it is the man behind the body that is listening. He is subtle, and even he is not final. It seems that behind him there is another man who is holding the strings of the puppet, controlling the mind and through the mind controlling the body.

So through the mantra an effect can be created and when the effect is created, then what happens? The whole mind, the whole subtle body, is charged with sound vibrations. I can tell you a story concerning this. Many centuries ago in Iran there was a saint called Mansur and he was a Sufi. He used to repeat the mantra "Anal Hak, Anal Hak, Anal Hak." Which literally means "I am the truth, I am the truth, I am the truth". The orthodox group was not very happy with him because he was saying something which they could either not understand or which they understood and considered a threat to their authority. So they had him arrested. He was brought to the court and his guilt was proven and he was skinned alive like a potato is peeled, and the eyewitnesses say in the books, that when his skin

was peeled that every part and fiber of his body was reverberating or resounding, "Anal Hak, Anal Hak."

We are not aware of that resonance of mantra because we are either too gross or the frequencies are not very high. If the frequencies are very high and our mind is very subtle, you can hear the higher resonance of the mantra you are repeating. Mantra is one item through which you can attain success in Dhyana Yoga. Otherwise, it is very difficult to control the mind as you know very well. It is a very fluid substance. You hold it together for a period of time, say one month or two months and you are trying to control the mind and after some time you discover that it has already slipped out of your hands. This is the experience of most of the people and if you try to use your will power to control the mind with strong will force, it goes in so deep that it almost goes into a state of void, *shunya*, nothing-ness, which is also not the definition of dhyana.

Dhyana or meditation is not a state of distraction, nor is it a state of nothing-ness. This has been indicated in the Christian religion also. They say, do not leave your mind void for any length of time or else Satan will get into it because an idle mind is the devil's workshop. We Hindus say the same thing. Mind should never be vacant. It is better to have a distracted mind than to have a vacant mind for Satan to come and occupy. Therefore, in yoga, in meditation, in Dhyana Yoga, keeping the mind void, vacant, empty is prohibited.

Those people who have attained higher yoga, samadhi, they are not experiencing shunya, they are not experiencing void, they say that you should have inner awakening, you should have darshan. In philosophy *darshan* means inner vision. If you are concentrating and meditating on your guru, if you are concentrating

and meditating on your *ishta devata*, your own deity, if you are concentrating and meditating on a lotus or any other thing, you should be able to see that object, that person, that thing within yourself not through the mind but with that awareness. This is very important for most people to understand. Every practitioner of meditation must have with him an object. You may call it object, you may call it idol, but there has to be something upon which you can base your mind and that object must become clear in your mind. So this is the importance of mantra.

Now, coming to the importance of yantra. Yantra is something which we have to understand. What is the literal meaning of yantra? What is its philosophy? Now is not the time for me to tell you. There are quite a number of books about this topic written by great scholars. I have a personal experience through one of my disciples. I have a disciple in Switzerland, he lives on the French side of Switzerland. He teaches special needs children, and for a few years he has been working on the development of intelligence through yantra. How he came to do this is a long story and he has also written a book about it. His ultimate theory is that when mind and yantra face each other, an unconscious effect is created within the mind which is not known to the child through his intellect. This effect which is created in him is a silent effect. Of course, it is not only yantra, but everything in this universe creates an effect on our mind, whether it is a painting or music. These yantras can explode the deep rooted archetypes. These archetypes are responsible for the personality, for the growth of the personality, for mental blockage, for lack of intelligence, and can also cause the disability. So he tries to expose and expel the archetype from

the brain of the child with the help of this unconscious principle of yantra. He has been working with children using yantras, and he has found, and so have others, that yantras have a definite effect on the growth of intelligence in children. These yantras produce a mystical effect on us.

The third factor is mandala. Mandalas are very popular and they form the basis of what we call awakening, and the mind has to assume a complete scene. Mantra, yantra, and mandala, these three are the basis of Dhyana Yoga. Before the practice of Dhyana Yoga the practice of pranayama should be done. In fact, when you do the practice of pranayama you create awakening in Muladhara chakra, which is the seat of kundalini. With the awakening of Muladhara, the place of kundalini, meditation becomes deep and profound. In the Raja Yoga Sutras, Patanjali has indicated some steps. First he says you must become proficient in some yoga postures. Let us say lotus posture, or siddhasana, or siddhayoniasana or vajrasana. When you are seated in the asana you must be sure that your body is steady and you feel comfortable and you feel very pleasant. Then you repeat the mantra. He is suggesting the mantra Om (AUM) but I think it is not only the mantra Om. One has to practice a mantra which is according to one's nature or the quality of one's nature. That is the mantra one must practice.

Mantra can be adjusted with pranayama. If you ask your yoga teacher he will know nadi shodhana pranayama, in which you inhale, retain and then exhale and retain. During external retention, you lock the chin, you contract your abdomen and you contract your perineum. This pranayama is very helpful for creating an atmosphere or a basis for deep concentration. Apart

from this there are two other pranayamas which can be utilized. One is bhasrika pranayama in which you breathe rapidly with force, and the third pranayama is ujjayi pranayama wherein you breathe deeply by contracting the epiglottis. Now, these are the three pranayamas, nadi shodhana, bhasrika and ujjayi. You can use all three or only one of them.

However, in Kriya Yoga which is a part of Tantra, meditation is an effect of many kriyas practiced together. They say that if these kriyas are practiced then meditation can come by itself. That is another theory in Tantra. Here you completely bypass the mind. You are not trying to train the mind here, you are not fighting with every fluctuation or distraction of the mind, and you are not fighting with any tendency of the mind. Then what are you doing? You are creating an effect in the body by these kriyas. What is that effect? The effect is harmony between the two forces. What are these two forces? They call them the lunar force and the solar force, the mental force and the pranic force. This means that in your physical body you have two forces.

Even as in an electrical cable you have negative and positive forces, in the same way you have two forces in the physical body. One is a positive force and one is a negative force. Positive is plus and negative is minus. The negative force is the mental force and the positive force is the pranic force, that is, the life force. These two forces in your physical body, in everyone's body, are in imbalance. They never move together, they never flow together; they are always separate from each other. A harmony has to be brought about, equilibrium has to be brought about, and then the meditation takes place automatically. This is the contention of Hatha Yoga. In Raja Yoga you have to fight with the mind, you have

to control each and every fluctuation of the mind by deep concentration, by a stable and steady asana or position, by pranayama. Whenever the mind runs away you bring it back or whenever fluctuations arise in your mind you calm your mind down by various means.

In Hatha Yoga it is supposed that in the spinal column you have two nadis, two pathways for energy, which flow from the left side and the right side from the bottom to the top. At the bottom from the tail bone and at the top to the medulla oblongata they flow within the framework of the spine. They carry a certain kind of energy or force, two different kinds of energy. These forces are distributed throughout the body, left and right, making you conscious and making you alive. Ida nadi and Pingala nadi are the Sanskrit names used in yoga for these two types of pathway. If you become aware of the nostrils you will discover that one of them is flowing and the other is not. Sometimes the left one is flowing and at other times the right one is flowing, but both are not flowing together. When they both flow together for a period of ten, fifteen, or twenty minutes, meditation happens by itself. This is the contention of Hatha Yoga and I think it is correct.

Some of the latest scientific investigations made by researchers in various countries have also brought this fact to our knowledge, that usually both nostrils do not flow together, but alternate in a cycle of one hour and twenty minutes to one hour and forty minutes, after which they change from left to right, and from right to left, etc. This nasal rhythm is controlled by the movement of the moon, the fifteen days of the waning moon and the fifteen days of the waxing moon, the fifteen days of the dark fortnight and the fifteen days of the bright fortnight. It has been observed that

the breath cycle is controlled by the movement of the moon, and you will find that on a certain day at a certain time the left nostril flows, and on another day at a certain time the right nostril flows. I have worked on this with more than one hundred people for over a year. Every individual made a chart for themselves indicating their periods of distress, their moments of passion, and peace of mind, lethargy, hunger, diarrhea, sickness, fever, headache, etc., and recorded which nostril the breath was flowing through. The results were the same for most of the people.

Scientific researchers have also proved that the right nostril is flowing when the left hemisphere of the brain is active, that is, the activities are very great in the left hemisphere of the brain; and when the left nostril is flowing freely they have observed increased activity in the right hemisphere of the brain. This indicates that at any time the whole brain is not cooperating with our thinking process, with our living process, with our performances, with our accomplishments, the plans we make and the writing we do. With all these the whole brain is not cooperating. Now, during the period of meditation it is important that you are meditating not only with the right brain half or the left brain half, that you are not only working one part of the brain but the whole brain. But how is one to do it? It is important that the balance between the two forces should be brought about. This balance can be brought about through the practices of Hatha Yoga.

This success in meditation can also be achieved by Raja Yoga. A combination of Hatha Yoga and Raja Yoga would be excellent. But if you find it difficult to go through the path of Raja Yoga because it demands a great amount of discipline and perfection, and many

people cannot do it at the outset, the path of Hatha Yoga is to be employed.

What is this path of Hatha Yoga? First, there are the six principles of purification of the body. You must never under-rate these. Of course they are good for your constipation, for your cough and cold, for sickness of the body, no doubt about it. These six principles of purification known as neti, dhauti, stomach cleaning, intestinal cleaning, etc. are primarily intended to purify the physical elements of the body, in order to create a balance between the forces within it. The two forces about which I have been talking have to be brought into a state of balance and for that purpose it is necessary that the body should be purified, that is, the elements of the body should be purified. The six principles of Hatha Yoga are the processes of purification.

After this you must take to yoga postures or yoga asanas. The asanas are not just physical exercises. They not only stretch the muscles, they are not only lubricating the joints. I had a detailed discussion with a leading research scholar of today from Japan, while I was in Tokyo, Dr. Hiroshi Motayama an expert in acupuncture which utilizes certain centers or meridians in the body. We came to the conclusion that these yoga postures have an impact on the different nadis, the pathways or meridians within the body. The *Hatha Yoga Pradipika*, which is an authoritative text on Hatha Yoga, talks about 130,000 nadis which are within your physical body. You can call them chakras, you can call them points, you can call them meridians, you can call them nadis, or you can call them anything you like. Just like in an electrical circuit, lines run in every direction, and if there is a fault in one of the lines, some part of the circuit will be functioning but

other parts will not be functioning. So you need to locate the fault and fix it.

This is why we should not only explain yoga in terms of modern anatomy and physiology. I do not underestimate them because I have studied them, but at the same time we must make the explanations of yoga more thorough and more scientific. Is this body flesh, bone, marrow, or is this wire only plastic and copper? Now within this plastic there is copper and within that copper there is force. The body consists of bone, marrow, flesh, blood, mucus, nerves, but within that there is a force. We are talking about that force, and this force can be handled by the postures, and energy blocks can be removed. This was the subject matter of my discussion with Dr. Motayama.

What is pawanmuktasana which I see your teachers teaching you in the morning? There was a lady in India who was suffering from some disease and she went to a yoga class and she left the class. I was sitting outside the class and asked her, "What about the class, are you not going to the class?" Then she said they are just teaching very simple practices, pawanmuktasana. I told her that she needed precisely these. She said that she was having mental problems and that they are teaching her physical exercises. I asked her to sit down then and there and told her that the body and the mind are interrelated like the plastic, the copper and the force, so go and do it. She did do pawanmuktasana and she was eventually alright.

Therefore, asanas are very necessary to create a balance in the movement of the forces, and when the forces are balanced, meditation takes place by itself. After asanas you come to pranayama. In pranayama you inhale, retain and exhale, that is pranayama.



Inspiration, expiration and the gap in between that is called pranayama. What is it for? People in the west will say lots of oxygen, excess of oxygen, which is good because you people live here in closed houses so you know the value of oxygen. We Indians are immersed in oxygen by sleeping outside and spending most of our day outside as well. So we do not know the value of oxygen. But pranayama concerns not only oxygen. Pranayama is not only for life, it does good to life, it is not only for the cardiovascular system. It does improve the behavior of the heart, but pranayama is mainly concerned with different levels of pranic energy.

Prana means life, *ayama* means dimension. It is not *yama* or control, pranayama does not literally mean control of the prana. *Prana*, the life force, *ayama* dimensions, one dimension is the gross dimension, I breathe and the air goes to the lungs, but there are

other spheres, where this prana can penetrate. So where can this prana interpenetrate? Deep into our brain, it has already been proved by scientists that when you are breathing the brain is breathing. There is a book by Dr. Ingersol where she states that when you are breathing the brain is also breathing. When you are doing pranayama not only your lungs are doing pranayama, your brain is also doing pranayama.

Now, when you practice the six purification practices, and then you practice asanas and pranayama, you are practicing Hatha Yoga. Add to that mantra, and if possible yantra or mandala. Have a form, let us say, a *shiva-linga*, an oval shaped stone, or any other symbol which you like very much, maybe a blue lotus, or a flame of fire, or the rising sun, or the full moon or some such symbol you must keep in your mind. With this you can start meditation.

Finally, meditation is not an outcome of a practice. Let me be clear about this. Meditation is your real nature. It is already there. You have to discover it; you have to understand it, the deeper self, the higher self, the inner self, whatever you like to call it. Mind is always in a state of turmoil and shall remain in a state of turmoil. You will have to jump over the mind. By fighting with the mind, by having conflict with the mind, by wrestling with the mind, you can never get out of this mind; you can never attain the state of dhyana. You will have to bypass the mind. Therefore, Swami Sivananda has written in his books that meditation is not a practice, it is not the outcome of a practice, but it is an experience of what is already in you. The practices about which I spoke to you create that situation. They bring into your consciousness that situation in which you can experience the already existing state of meditation.

Hari Om Tat Sat

Yoga Nidra

Swami Satyananda Saraswati

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There are many systems of yoga for healing the body and the mind. Of all those systems, the system of yoga nidra is one of the most wonderful and intense systems of healing. It is therefore necessary for everybody who is practicing yoga and teaching yoga to know a lot about this science. Although this is a very old science of healing, having been practiced by various races in various ages, it is derived from the ancient Tantric tradition. That means that yoga nidra is a Tantric practice, accepted and introduced by the system of yoga.

In the course of this lecture I will give a few more details about yoga nidra. In recent times, in many countries, doctors and psychotherapists have been utilizing the positive effects of yoga nidra under various names. Some prefer to call it psychic relaxation. In America they call it psychic relaxation. In France they call this practice psychic sleep. In their medical practice, doctors have been using this science of yoga nidra for the treatment of disease. I know quite a few medical practitioners in America, in India, in Australia, as well as, in Japan. Mention should be made of a medical practitioner who was a surgeon from Melbourne, Dr. A Meares. He has been attracting thousands of patients, and has been teaching them the practice of yoga nidra in conjunction with quite a few other yoga practices. The results he has obtained from the teaching of yoga nidra to his patients have been astounding, extraordinary,

believe it or not. If you are interested in knowing more about the positive effects of yoga nidra, not only on the human psyche but also on the biological changes that this practice can bring about, you will have to go through my book called *Yoga Nidra*. The latest edition includes the scientific researches done by American, French, Japanese and Indian scientists.

In Tantra, which is a science for the expansion of mind and liberation of energy, this science of yoga nidra forms a very important part of the art of self-awakening, in the art of self-healing and in the art of self-discovery. The Tantric, about whom westerners have very little knowledge, or about whom they have very peculiar ideas such as drinking alcohol and indulging in sexual orgies, is not truly represented by these distorted ideas.

In these Tantric practices there is a step by step progress made by the aspirant to achieve mastery over the psychic, mental, vital and physical forces of the body, which we are composed of. Mental disturbance is not caused by a single factor. Anxiety, worries, passion, jealousy, positive and negative both, are never caused by one single factor or one single instrument in the body. Mind alone is not responsible for mental behavior and mental expression. Every type of feeling or emotion which we experience results from all the forces that constitute us. If you are suffering from anxiety do not blame the mind alone, do not blame your temperament, do not blame your nature, do not even blame external circumstances. The body also plays a part in this.

The body is not just the sufferer of the consequences of anxiety; it is also a participant in the causes creating the anxiety. That is why yoga nidra is a science of healing

and progressive awakening of this knowledge. We start yoga nidra with the body, but then transcend the body. We practice yoga nidra with the mind but on the body. We create the effects of yoga nidra on the body through the mind. Therefore, both the body and the mind must be handled together. Sometimes we make a mistake, and I am not criticizing the modern system of psychology or psycho-therapy, but I am definitely giving you a clear hint of what I have in my mind.

Whenever you have problems with yourself, with your behavior or with your thinking, or with the way you express yourself, in your profession or your family, you try to go deep into your subconscious mind. Why do you not go deep into your body also? That is the position doctors are now coming to accept. They will make a lot of studies of your mental factors, analyze you psychologically and go deep down into yourself and finally give you an injection. They give you a drug. What for? Because it is a fact that body and mind interact with each other, and both interact with each other in different proportions.

In yoga nidra, since you are mentally saying right hand thumb, and thinking about or visualizing, or putting a little bit of your concentration on the right hand thumb, it is not only the mental idea that is being formed, but this particular concentration or awareness of the right hand thumb is also converted into electrical energy. Anything you think is immediately converted into a force, and this force travels through certain pathways, we call them nadis, and straightaway passes to the deeper recesses of the brain. If I talk about love, if I talk about violence, if I play for you a stirring piece of music, or if I criticize you, it will create an effect, and that effect is immediately carried to the higher centers

of the brain. Exactly in the same way, every effect you create in yoga nidra, even a minor effect, is conducted, systematically, through the pathways or channels of the nervous system, to the higher centers in the brain. Sometimes it is conducted into the motor cortex, or sometimes into the gyrus of the brain. Every different organ of the body, from top to toe, has a representation in the brain. If you know about it, it is well and good. But if you do not I will ask you again to study the science of the physical body from this point of view. There it is stated that the right and left thumbs and the right and left big toes, as well as the lips, have the largest representations in the brain. This is according to the science of the physical body.

The Tantric, when he proceeds to his ritual, recites the mantras and touches all his fingers, the palms of his hands, his eyes, all the different organs of the body, step by step. When he is reciting that mantra, and when he is touching the corresponding part of the body, he is not merely performing a religious ritual, but he is trying to produce an effect in the particular part of the body, which is definitely going to be transmitted to the higher centers of the brain.

There are various ways of reaching the innermost areas of the brain. One is by means of the limbs of the body and your hands, the other is by means of producing sounds, you may call them words, or you may call them anything you like. This sound is also a very important and powerful way by which you can access various areas of the brain. Therefore, in the science of healing of the great diseases like cancer, yoga nidra has proved very successful.

In Hobart, Tasmania, we have a yoga clinic which is run by an Australian lady. The people who come

there are suffering from asthma, tumors and cancers and practice yoga nidra for one hour in the morning and for one hour at night, followed by the practice of pranayama and deep concentration.

The practice of yoga nidra is not a practice of hypnotism, because in hypnotism you have no control over the impulses and effects of your consciousness. You are led by someone else. You have no self-awareness, and you enter into a state of hypnos which is called sleep. In yoga nidra you have complete control over the movements of your mind and consciousness. You are aware of yourself, you are aware of the effects, and you are also aware of the process that you are following. Sometimes you may practice with the help of a tape recording. Sometimes your teacher may give you a lesson on yoga nidra. But you can practice yoga nidra by yourself also.

I have had a few experiences which I want to put before you briefly. Many years ago I was teaching my dog. I had an Alsatian dog and I wanted to give him some teaching. I gave him one sentence: "Nobody should be allowed to touch my bed". If you happen to come to Munger, which is my place, and ask the people in the ashram, or the people in that locality, they would say: "Yes, he would play with everybody, he would be a friend of everyone, but he would not let anyone touch my bed". This is how training can be imparted, not only to an animal, but even to mentally retarded children. This is because mentally retarded children have a perfect consciousness, and this consciousness is the nucleus or the substratum of their personality. We have quite a few people here who are intelligent, whose sensitivity is different, and whose mind is different. The quantum of their response is also different. But

inasmuch as the substratum, the consciousness is concerned, it is the same and this consciousness can be trained, or rather I would say, this consciousness can be properly expressed through the practice of yoga nidra.

A mentally retarded child's intellect, logic and reasoning may not be able to understand what you are teaching it. But, nevertheless, the instructions that you are giving them, the lessons that you impart to them, are accepted by their consciousness and embedded in the deeper recesses of their personality. If the instructions that you are giving them are accepted by their deep mind or consciousness, only then can these be expressed by them. If they are not accepted by the deep mind or consciousness, then they will not be able to react to them, even if you teach them a thousand times, and they will make the same mistake. Therefore, if you want to implant an idea or knowledge in a mentally retarded child, then it will be necessary for you to remove him from the intellectual surface. You will have to eliminate, for the time being, his external mind and bring him to a point of equipoise and tranquility. It is very simple. It is not that difficult.

An experiment that I will mention will give you a very clear idea. In India, in Munger, we have the world's largest yoga school. The largest and the most effective yoga school, with hundreds of yoga teachers and thousands of people coming there to learn. They sometimes bring little children and they tell me that their child is suffering from bed-wetting. They tell me that they have treated them with homeopathic medicine, as well as the methods of Ayur Veda. They tried all kinds of drugs, tried all kinds of amulets and talismans, but to no avail. The solution to the problem is very simple. I get the child to sleep in my room at

night and she does not know exactly what I am going to do with her. I just look at her when she is about to sleep, when she is half asleep, I wake her up by saying her name, and say get up. She gets up, her eyes half closed, and I tell her when she wants to urinate in the night, please wake me up. I repeat the same sentence with no change. I try this for fifteen days, but I can never get beyond three days, sometimes even one sitting. It depends on the receptivity of the child, how keen its consciousness is, or how quickly my instructions have penetrated in the absence of the intellect. There are different types. Some are responsive early and some late. This is all about bed-wetting of course. But it gives me a good example and there is proof.

As I have said before, I am the founder of a very big school, or you may say of a religious sect, and hundreds of institutions, branches and ashrams throughout the world of which I was the president. But about eighteen years ago, I started training someone to replace me. I wondered if he should be a graduate or a post graduate. Or should he be a graduate of Oxford, or Cambridge, or Harrow? Finally, I made the decision that he should be me. So there was a boy who came to me at the age of four. He virtually renounced his parents, and he was definite about it at the age of four. So that was the first qualification which I realized in him. So I trained him. He used to sleep in my room with me, and in the night when he was sleeping deeply, I used to read to him from the Gita, the Ramayana, the Koran, the Bible, the Zend Avesta and various other texts. This continued for a few years, Two and a half or three years, every night. In those years I did not travel at all. In the early morning I told him what I had read to him and recorded and told him to listen to that tape, which he did. Some

of the swamis that are here know him very well and can confirm that he gained knowledge, he cultivated deep insight into the academic learning of all religions, of all philosophies, without having to go through school or a book. What I taught him in his deep sleep, in the state of yoga nidra, has become permanent intellectual qualities concerning religion, his behavior, his intellectualism. Whatever it is good or bad, that is a consequence of my training him through yoga nidra.

Therefore, the practice of yoga nidra, which you are learning here, is the basis. After perfecting yoga nidra, you will have to understand exactly what you want to teach your child or pupil. Yoga nidra is perfecting the ground, it is perfecting the personality, it is perfecting the body. It is creating an effect. It is causing an effect in the body, the senses, the mind and intellect. So that is how he was trained for many years, and then I brought him to Europe, to Belfast, at the age of ten. I recalled him to India after 12 years of traveling through Europe, North America, Australia and South America, and handed over the presidency of the Bihar School of Yoga to him this year on the 17th of January. I am sure that even though he has not been to college, or to any great institution of learning, and he has not read books on history, geography, biology, physics and chemistry, when you meet him you will find that yoga nidra is an instant science of learning, besides being a science of healing.

Now, when you practice yoga nidra, or you teach yoga nidra, you must remember that a sankalpa or resolve has to be discovered properly. Everything depends on the sankalpa. This is the garden. Do I grow wheat here, or barley, or paddy, or onions, or garlic, or apples or oranges? What should I grow here? Paddy will not grow at all here. The ground is not ready for that.

We have to test the soil, and some soils are good for oranges and some are not. Some are good for wheat, and some are good for barley.

So when you give lessons in yoga nidra, you must first of all understand the quality of the “soil” of your pupil. According to that you will have to tell him to discover a sankalpa for himself. Sankalpa means resolution, sankalpa means a thought force. It also means a resolve, a plan, a decision. It is exactly like a seed which you have to plant. When you plant the seed, what do you do? You bring a tractor and make the ground smooth and soft, and then you add certain fertilizers. In the same way, if an idea is to be placed in the mind and is intended to grow, you must first of all be sure that it will grow. Therefore, the sankalpa or resolve that you make must be relevant to your nature and your personality.

Many times people make a sankalpa which consists in saying “I am not going to do this or that”. This is not how a resolve should be made. Any resolve that you make in your mind, either on the conscious plane or on the sub-conscious plane, or which you have obtained from a teacher, or from your guru, or your master advisor, should always be a positive one and not a negative one. That is because a negative sankalpa postulates a tragedy, a weakness of your personality which you are accepting. That should not be. A positive sankalpa is always a healthy sankalpa in which you always accept the nobility of the actions, the nobility of the purpose or the nobility of the habit.

If you want to get rid of some addiction, anything that you consider to be an addiction, which you definitely do not want but you cannot get rid of it, and which you consider to be destructive and disastrous to your health and your mind in the course of time,

you have to find a positive way of expressing that. Therefore, a positive sankalpa has to be discovered. I will not smoke is not a positive sankalpa. Smoking is bad is not a positive sankalpa. That it causes cancer is not a positive sankalpa, it is a negative sankalpa. Even though you give up smoking, the thought will always be there that smoking causes cancer. Although I do not smoke now, I have done it as a young man, that thought is always in the depth of the mind.

A positive sankalpa should be that I must follow rules or observe a discipline which will improve my digestive system, or my respiratory system, or my circulatory system, or my nervous system, or which will improve my health positively and totally. Naturally, not smoking is one of the rules to follow. But not only smoking but many other things of a like nature. This is how we can create a change in the order of our body and our mind. But there is something more, and this is something everybody has been missing.

The tragedies of life, the shortcomings, the defects, the infirmities of will power, are consequences of man's inability to reach his nucleus. When you cannot reach home in the evening because you have forgotten the address, what do you do? You go anywhere and everywhere. Sometimes to a pub, sometimes to a discotheque, sometimes into the street, and sometimes you will ask a policeman for help. When you do not know your address, when you have forgotten your address, where you live, your residence, naturally you are a loafer. Exactly like that we are all loafers. We have not understood that the realm of the senses and the mind in which we are living is the foot path. We are just roaming anywhere and everywhere, but reaching nowhere. We have no hitching post.

What should be the resolve of everyone who wants to remove all the problems of his life? Life is a combination of body, mind and events. Well I am not going to tell you what that resolve should be, you have to discover that for yourself. It may take you one year or it may take you two years or three years. But in the practice of yoga nidra, if you make many sankalpas, you are not going to reach anywhere. Therefore, do not make your resolve in haste. Take your time. If you are worried about an addiction, please wait. If you are worried about your bad habits, please wait. Take your time. Giving up cigarettes is not important. Giving up drinking is not that important. Giving up fighting with your family is not that important. You can wait, and you have been waiting for many years. You can wait for a few years more. But you must wait until you find the true, genuine and correct seed. The right seed which will germinate, which will sprout, and which will fructify and yield beautiful fruits.

At the beginning of my talk I said that out of all the systems of yoga, for which I have great respect, and which I teach, yoga nidra is the science which has an instant effect. You practice only one day and you notice the effect. Hatha Yoga may bring results in seven days. Pranayama may bring results in sixteen days. Meditation may give results in one day or even half an hour. But yoga nidra gives results immediately. In the spectrum of people who have the capacity to transcend the intellect, to transcend the logic, to transcend the argumentative mind, for them yoga nidra is the best. If your land is hot, or it is too wet or cold, no seed will grow.

There are people who have a virgin mind, which is not spoiled by anything, which is not spoiled by argument, which is not spoiled by logic, which is not

spoiled by positive or negative reasoning. It is so virginal so that when they practice yoga nidra, they get out of the empirical mind and they experience shunya, emptiness, no thought. In a few months they go on soaring higher and higher either in spiritual life or in mental peace or in physical health. That is why nowadays, when you teach yoga to retarded children, handicapped children, old people, or sick people that suffer from a disease which causes a lot of worry and anxiety, and about which they are totally pessimistic, and totally hopeless, you must start with yoga nidra.

Many times the teachers start with the postures or asanas and pranayama. But for people who have gone to the limit of hopelessness, who are desperate, who do not know what exactly is going to happen, you should begin with yoga nidra. If you teach asanas to cancer patients there will not be any effect for a period of time. Before you create an effect in his body you create an effect in his mind, because yoga does not merely treat the sickness as medicine does, it treats the sick person also. Therefore, the treatment of the patient must precede and the treatment of the sickness must follow. In certain cases, like the treatment of cancer patients, if you are only treating the cancer, the person is sick throughout the day only repeating: "I have cancer, I am going to die." He is doing japa on "I have cancer, I am going to die". He is repeating it one thousand times, he is repeating this mantra over and over. What can your asanas do? What can you pranayama do? You have not transformed the quality of his experience. You have not transformed his faith and confidence. Therefore, yoga in our age should now begin with yoga nidra.

Hari Om Tat Sat

Kriya Yoga

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There are various yoga systems, Karma Yoga, Bhakti Yoga, Raja Yoga, Jnana Yoga and apart from these four yoga systems you have Laya Yoga, Mantra Yoga and one of the most important forms of yoga is Kriya Yoga. We should not wonder why there should be so many paths, why not only one, either Hatha or Raja Yoga. If we make a careful study of these yoga systems we find that each and every path of yoga is intended to affect the orientation or perfection in some part of your being.

For example, Karma Yoga helps you to unburden the load of karma which you carry all the time in the mind, so that with a lighter mind you can have inner experiences. Bhakti Yoga helps you to adjust the surplus emotions which most of us have; and on account of which we do not enjoy life but we suffer all throughout. When emotions are properly balanced or, I will say, properly adjusted, fixed, then you have practically no emotional problems. If one has just one wife or husband and a child is not born, parents are dead, no brothers or no sisters, you have surplus emotions. As a result of that you suffer but you do not know what the suffering is due to. In the same way your relationship with God, your relationship with your own inner self, your relationship with guru, etc., are important in order to adjust these which I call surplus emotions. That is the path of Bhakti Yoga and when the emotions are

adjusted properly with automatic concentration of mind, dissipations come to an end.

Raja Yoga teaches you how to control the mind, how to control the mental force and bring it back to one central point. Like this, there are various forms of yoga which train the different parts of our existence. But at the same time these yoga paths should be practiced together, because we are human beings, a blending and a combination of body, emotions, psyche and intellect; head, heart and hands let us say. If we follow a lopsided path, practice only Jnana Yoga or Hatha Yoga or Bhakti Yoga and no other yoga, professing that this yoga is supreme and this is the highest yoga then we make a mistake in so far as evolution is concerned. You may become aware of prakriti in that particular system of yoga but so far as evolution or progress of your inner self is concerned it is lopsided. In order to avoid lopsided development it is very necessary that we should make a synthesis, a blending, a happy combination of practices. Man by nature is, dynamic, *rajasic*, emotional, psychic, and rational. Some people are predominantly rational, others are psychic or emotional or dynamic, according to the prominence of our qualities should be our choice of yoga.

One type of yoga should be our major yoga. I am a Raja yogi or I practice Bhakti Yoga or I practice Karma Yoga, that means side by side with this yoga which is relevant to my temperament. I am practicing other forms of yoga also, but when all the yoga paths are practiced you come to a point where you find although concentration has been achieved, inner peace has been experienced and you can maintain total quietness of body, mind and spirit for a prolonged period, still there is something that

you feel you are lacking. If you have become aware of that then there is definitely an important path called Kriya Yoga. Peace of mind, tranquility, proper understanding, relaxation etc. represent the positive accomplishment of man's spiritual life but they are not an end in themselves. The important reason for which we practice yoga, for which people have been practicing for over many thousands of years in many countries, belonging to many races, in many ages. from time to time, is to achieve a change in the quality of experience, a change in the quality of mind and a change in the quality of our perceptions which is the ultimate purpose of yoga.

All these yogas which we have just spoken about definitely lead you progressively from one point to another point; will definitely bring about a great change in the order of your life. They do help you to discipline your senses; they do help you discipline your mind. They do help you in creating a balance in the hormonal or endocrinal system, in the emotional structure of the personality but there is something that remains to be done and that is known as expansion of mind and liberation of energy.

These are the two objectives which in the yoga you are practicing you must fulfill. If yoga fails to fulfill this two-fold objectives then it is something else other than yoga, or it is a very preliminary aspect of yoga.

Remember the expressions, expansion of mind and liberation of energy. The mind which we have is responsible for the quality of our experience. You see a flower as a flower and a candle as a candle, an animal as an animal, an object as an object. This experience of an object is dependent on the quality of the mind and not on the nature of the object. This

is the philosophical conclusion, this is the scientific conclusion arrived at by the theories of modern science. Your experience of an object whatever it may be. I am an object. You are an object. A house is an object. A tree is an object, sun, moon, star, earth, the ocean, well they are all objects perceptible through the senses and designated by the mind.

This experience of the object by millions of people for thousands and thousands of years is mainly dependent on the quality of mind which we have been having for so many thousands of years. That quality of mind must be changed so that the quality of experience will change also. You read in history, in the stories of saints and sages, their values were entirely different, their approach to a problem was different, their deductions and conclusions were different, ideas and convictions were different. Why? Were they mad? Were they crazy? No! Their minds had crossed a border.

Your mind crosses a border and when it has done that it is called expansion of mind. What is that border? The border is the border of the senses. Your eyes see a banana or an orange and this knowledge is transferred to the mind, mind recognizes them as objects. That is the bottom; that is the limit.

The mind has to depend on the knowledge that it receives through the senses. If you completely eliminate the senses as the middle man, if you entirely eliminate the senses as the medium of information and let your mind function directly to gain an experience, you will find that your experience is not the same as last year or the year before last and this is the objective of yoga. In the morning I spoke to you about Tantra and it is necessary for me to talk about it now also, for there

is something about Tantra which is not understood by the modern man and it is not properly explained. There has been a science which was born with the advent of man and if you ask me, "How old is this Tantra?" my definite reply is as old as man.

With the advent of man the concept of Tantra was discovered. Of course proper explanations could not be given; wrong interpretations were presented even in those days. A person would be clairvoyant or a telepathic or was a spiritual healer. About him it was said, "He is possessed by a spirit." But then, with the advent of man, these things started flowing through the experience. He began to notice all these functions but later they found that it was neither a result of a spirit, nor the madness of man, nor the effect of a drug but that it was a consequence of an expanded state of mind which the man had spontaneously undergone as part of the result of the evolution which was happening to him.

Tantra is expansion of mind and, after that, liberation of energy. When your mind is expanding by practices or by itself then a certain type of energy is released. The name of that energy in yoga is kundalini; in Tantra the name of that energy or that force is kundalini and we sometimes use the name Shakti.

Shakti and kundalini are the two terms used to denote this force, and this force has to be liberated as you liberate butter from milk. I am explaining the word, release, liberation. Not in a religious sense am I using the word liberation. You liberate butter from milk by certain forces. In the same way the force of the energy can be liberated from matter because matter contains energy and matter is a state of energy. By certain processes you extract that force.

Exactly in the same way behind the body, beyond the body are the senses and beyond the senses is the mind. Beyond the mind is the intellect, beyond the intellect is the psyche, beyond the psyche is the Self, beyond the Self is the universe or the cosmos. This is how you have to extract the force from here within this body, within this person as his Shakti and this Shakti is known as kundalini.

Something about this most yoga teachers and yoga people know because nowadays most people are talking about it. A lot of books are being written in India, abroad in America, here, there and everywhere but if you have not studied this subject, as an aspirant of yoga, I would request, I would suggest that you should have some sort of knowledge of kundalini. Because, it is not a myth, it is not a metaphorical poem or something like that. It is a force, dormant, behind, underneath man's animal instincts and this force is supposed to be the evolutionary energy in you.

How do we tackle this? In Tantra there are many practices. Out of all those practices the practice of Kriya Yoga is considered to be most important. It was not known for many years in India, the knowledge of Kriya Yoga was never published. It was handed down from guru to disciple and through a tradition. Disciples practiced this Kriya Yoga, householders and monastic disciples both, and they found that through the practice of Kriya Yoga awakening of kundalini became a reality, a real experience in their life.

You know that in this physical body you have six main chakras, or junction centers of energy. These six chakras are located or situated within the framework of the spine. The first center is at the root of the tail bone. I am talking about the physiology, and the sixth center

is at the top at the terminating point of the spine. In between these two there are four other centers, one is in the sacral region, another in the solar plexus, another in the cardiac plexus and another in the cervical plexus. All put together there are six and these six centers are linked by three pathways of energy.

These three pathways of energy emanate from the first center which is situated in the tail bone. These three pathways of energy are known as the pathway for prana, pathway for mind and consciousness and pathway for higher consciousness, that is, the Self. The purpose of Kriya Yoga is therefore to create awakening in these chakras, the centers and to purify, or correct these pathways and finally to awaken the Kundalini Shakti, the evolutionary force in man.

There are many kriyas, many practices and out of all those practices a combination of seventeen practices is considered very important and powerful. These seventeen practices are divided into two groups. One group of practices to be done with the eyes open another group of practices to be done with eyes closed.

You may have come across such a reference in the New Testament of the Bible also wherein it is said that there is a ladder from earth to heaven divided into seven rungs. You climb up through these stairs, half the way with eyes open and half the way with eyes closed. This is a passing reference to the main theme of Kriya Yoga in the New Testament of the Bible and, as far as I remember, this is a statement made by St. Peter. Well, if I am wrong you can definitely correct it, but this reference is there.

What does this mean? This means that out of these seventeen practices you should practice ten practices with the eyes open. Do not close your eyes. Whichever

practice you do, the first one, second, third, fourth, fifth, sixth, seventh, eighth, ninth and tenth, keep your eyes open; that is the set of instructions of the teachers. When you are teaching Kriya Yoga there is a tendency which I have come across to just close the eyes, because the practitioners feel relaxed. But you remind them again, "No! Do not close your eyes." You may wink, you may rest, that is alright but each and every practice has to be done with eyes open. That point is number one and it is very important.

Two, if you want to change the posture, if it is painful, if it is uncomfortable then change it. Do not insist that you should maintain that posture even if it is uncomfortable. This is point two.

Point three, do not waste your time in controlling the mind during these practices and this is considered to be the most important point in Kriya Yoga. The most important point to remember in Tantra though and throughout the Tantric practices, the first instruction that the guru gives to you is, "Do not quarrel with your mind, do not control your mind."

What is this control? Whenever you sit for meditation what do you do? You are quarreling with whom? You say "My mind." But I say, "No, with yourself." Just think about it. I do not want to develop this very unpleasant topic because they do seem to be too revolutionary ideas for the people who believe in the conventional system of practices. They say everyone is telling us to control the mind and who is this man who says do not control the mind. But if you think very systematically without bias and without prejudice, you understand that we are definitely making some sort of mental error, but we must also know something more than this.

In the *Bhagavad Gita*, the famous book known as Gita, there is a statement made by Krishna to his disciple Arjuna. What is that statement? He says, "Oh Arjuna, (that means disciple), whenever your mind becomes restless and unstable, then and there you must control this and bring your mind under your subjugation." This is an order, this is a statement made by Krishna to Arjuna and what I have already told you seems to be completely against this statement. Of course, I accept what Krishna said to Arjuna is right in so far as Arjuna is concerned. If anyone of us is Arjuna, then let him control his mind whenever it becomes restless and unsteady. According to the Mahabharata and according to the Bhagavad Gita, the quality of Arjuna was very high quality. In Gita it is said, the people who are involved in yoga are not yogis, some of them are desirous to walk on the path, and some are walking on the path, which is the sign of the practitioner and some have reached the goal, they are called yogis.

These are the three categories of people:

- those who are aspirants,
- those who are practitioners, and
- those who are yogis and have reached their goal.

This particular formula, this particular technique of instinctive control of the mind in case the mind goes out of gear applies to the second category of aspirants who have already been steadfast in the practice of yoga and who have overcome the effects of passions, who have overcome the effects of passions, anxiety, depressions, and elations, and whose mental moods do not fluctuate from east to west like the pendulum. It is for this person that this theory is applicable. But those whose mind is constantly oscillating, who are

struck, smashed from this side and from that side by their own passions and fears, by their own ignorance and many other things of life, for them the most important thing is not to have any animosity with their own personality. Otherwise, they are going to land in a mental hospital because in each and every practice, in each and every aspect of life, in each and every religious belief, in each and every philosophy, in each and every aspect of life there is a conflict between this force and that force and both are a part of yourself. They are always in conflict wherever you go. This conflict is in religion. Therefore, most people who go through mental hospitals are the people who are religious. In philosophy there are conflicts, in family life there are conflicts, in the life of monks there are conflicts because of the quality of the mind.

A tussle between ego and superego is going on forever and in Kriya Yoga we do not want it. Who is going to fight with whom? Why create a bad atmosphere, why wage war between ego and superego? Why create conflicts? Drop them! If these conflicts are necessary; even if the conflicts have something in them. Drop them!

So what do we do in Kriya Yoga? The ultimate instructions are do not control the mind but practice your kriyas. If it is a practice of breathing, do it. If it is a practice of concentration on the perineum, do it. If it is a practice of contraction of your abdomen, just do that. If your mind is running riot, let it alone because mind can be controlled by the changes in the body through the practice of Kriya Yoga. Sooner or later all the fluctuations of the mind cease. As I told you this morning, the fluctuations in your mind are not necessarily caused only by a psychological reason.

Your mind may be jumping because the hormones in your body may be imbalanced. You may be emotional today because this may be your cycle or you may be depressed today, not because there is something wrong with your mind or because there is something wrong with your consciousness. It may be just a little deficiency in the endocrinal secretions, a difficulty in the production of your chemical and endocrinal secretions. Why take it so seriously in terms of being psychological? Why do you not think that your psychological, your mental behavior is a defect of the physiological imbalance? That is exactly how we see the problem in Kriya Yoga.

The first kriya in Kriya Yoga is called vipareeta karani mudra. I am not going to tell you all about Kriya Yoga, not because I want to keep it as a trade secret but it is important for me to tell you something else beyond Kriya Yoga.

Vipareeta karani mudra is the first practice. What is the meaning of Vipareeta karani mudra? *Vipareeta* means reverse, *karani* is action. Vipareeta karani mudra is a mudra for reverse action, right? You drive cars and your car has a reverse gear, hasn't it? When you press reverse gear what happens? You return back to the same point from where you have come. If you are taking your car out of the garage and if you put it in reverse gear, it will go back into the garage. Exactly in the *Hatha Yoga Pradipika* and Tantric texts there is a very wonderful statement and the statement is, "From the moon the nectar proceeds. From the moon the nectar emanates, the sun consumes the nectar and yogi's body becomes old, his body decays and he dies. Therefore, by constant practice the yogi should try to reverse the process. The nectar that is flowing towards

the sun should be reversed and sent back to the head center." What will happen when you are able to reverse this flow of Amrit, when you are able to reverse the flow of nectar from being consumed by the sun? Then this nectar is assimilated by your pure body that has been purified by Hatha Yoga, that has been purified by pranayama and that has been purified by a pure diet.

When this nectar has been assimilated by the body, as a result of this you awaken or you experience a high mental state. Sometimes you say, I am very high today. Many people take hashish, then they feel very high, other people take LSD, they go very high. I do not know about this but of course I have heard about it from the people. They go so high that they are afraid what may happen if they do not come down. But of course the people who do take hashish they do go a bit high. I am not asking you to take hashish, I am just explaining what I mean when the nectar flows backwards and is not consumed by the sun and, if it is brought back to the higher centers in the brain, then you begin to feel a sort of quietness.

What is this quietness? This quietness is a result of the assimilation of a particular secretion which the physical body produces. This particular secretion in yoga and Tantra is known as *Amrit* and the literal meaning in English is 'No death'. Amrit is nectar, ambrosia, which gives immortality, so this immortality means deathlessness. Where is the place from which this nectar emanates? The emanation of this nectar is in Bindu. *Bindu* means drop and where is Bindu? The place, the location of Bindu is at the junction point of the inferior and the superior brain. It is exactly at that point that the old Aryans or Hindus use to keep a bundle of hairs. Now they do not keep it because they

think it is unnecessary to have it. I do not have it, you can have a lock of hair, but here at bindu this is the point of Bindu. It is called cranial passage. It is from this cranial passage that the drops come. I do not know how many drops are there but once upon a time I had the chance of observing and experiment on a cranial passage operation. This operation was conducted in order to make certain conclusions about the effect of a certain poison on glaucoma. At that time when the operation was being performed, I was there and I have seen this passage myself. Of course I have seen this passage many times during many operations. I have myself been witness to many operations in my life.

This is a very small piece of a gland, it has a depression. Within that depression there is very little fluid. I do not think that it will be one drop. It is that particular drop; it is that particular fluid which is known as Amrit in yoga.

Therefore, in Tantra the name of this center is called Bindu Visargha, two names. Bindu means drop, *Visargha* means falling. *Bindu Visargha* means drop falling center. Now the effect in the body, if it is not wasted is two fold. One effect is that you become alive and you produce children. I am a product of that, you are a product of that. If you can stop it, if you can control it by Vipareeta karani mudra, the drop will not be consumed by the solar plexus. Solar plexus is in the navel which is the center of sun.

This is the center of heat, this is the center of the collision of the two forces in yoga, prana and apana. The up going force and the down going force, they are brought together and the collision takes place here in the navel center. Then the effect of this drop, this nectar, is felt by the higher consciousness or by

the subtle body, the astral body. As a result of this, if a few moments before your mind was distracted, your mind was confused, your mind was wandering and oscillating like a monkey, like a drunken monkey, like a scorpion bitten monkey, now it is totally quiet. The eyes are open, you can see objects, you can hear the sounds, you can see everything around you but the mind does not move. It appears as if time, space, and object has ceased, as if the universe has ceased to function. You feel total, full stop, you understand, total full stop?

In Kriya Yoga, the main hypothesis or the main contention is that you can influence the structure of the body, you can create a change in the order of the physical posture and by creating the change in the physical forces and the physical secretions, etc., and their proportions; the endocrinal proportions, hormonal proportions and energy proportions, you can create an effect on the mind which you call shanti, which you call samadhi, which you call one-pointedness, which you call Jnana. This means even if your mind is totally undisciplined, even if you are not able to handle your mind for a second and if it is creating problem after problem for you, if you are able to create that proportion in different parts of the body and mind, then higher states can be achieved.

Therefore, the practices of Kriya yoga do not begin with eyes closed and a steady posture. I am not underestimating Raja Yoga, I am not criticizing Raja Yoga, I teach that but I am talking of Kriya Yoga and so I should tell you what is the main premise, the main contention of this yoga.

One very important point that is often made is that if there are these psychic centers in the body, why do you

not wake them up? Muladhara chakra, Swadhisthana chakra center number two, Manipura chakra is center number three, Anahata chakra is center number four, Vishuddhi is center number five and Ajna chakra center is number six and these six centers are situated at certain points. Why do you not awaken them? Why do you not energize them? Why work your mind, fighting all the day long wrestling with the mind, twisting your own neck? No, this is suicide. You need to awaken your chakras.

How to awaken your chakras? Kriya Yoga says by mulabandha you awaken Muladhara chakra. By vajroli mudra you awaken Swadhisthana chakra. By uddiyana bandha you awaken Manipura chakra, by jalandhara bandha you awaken Vishuddhi chakra and by shambhavi mudra you awaken Ajna chakra. Why do you not try them a little bit and once the chakras are awakened, experiences begin to flow as I said, expansion of mind begins the moment you start practicing a mantra.

Well you can have a mantra but if you do not have a mantra, have Om. Om is not a religious symbol, take Om. You just practice Om in Muladhara chakra one hundred and fifty times, in Swadhisthana chakra three hundred times, Manipura chakra two months, in Anahata chakra one month. Maybe sometime you can strike at the exact point but it will not happen in ten days or forty days, but suddenly you will begin to feel something. So you practice awakening of the chakras through mantra by concentration and there are many, many systems in the Kriya Yoga practices.

These chakras which I am talking about, they are the basis for the beginning of an expanded state of awareness, definitely they are. These chakras are beyond your reach, you do not know exactly where they are, so each chakra has a contact center. Manipura

has a contact center exactly in the navel. Anahata has a contact center in the sternum. Vishuddhi has a contact center in the throat. Ajna has a contact center in bhrumadhya, the mid eyebrow center. Sahasrara has no contact center, Bindu has no contact center and Muladhara has no contact center. Swadhisthana has a contact center at the root of the urinary organ or the clitoris. These are the contact points even if you find yourself incapable of concentrating directly on Manipura chakra or Anahata chakra, well they are called contact points. What I mean by contact points is like this; if you want to light the bulb the contact point is there on the wall, you just turn on the switch. These are called contact points; you just switch on the switch and that is why in Hatha Yoga, the practice of uddiyana bandha, the contracting of the abdomen is considered most important. Swami Sivananda has written a straight forward statement about this in his book.

By the practice of jalandhara bandha you can awaken your Vishuddhi chakra. By the practice of ashwini mudra and mulabandha you awaken your Muladhara chakra but the problem remains: Where is kundalini? It left its garage hours ago, where is it? Although the home town of kundalini is Muladhara chakra one cannot be sure that it is there because incarnation after incarnation the yoga-minded people, the genuine aspirants, the disciples of gurus, the followers of saints have practiced yoga, some sort of yoga. They have practiced it either in the form of religion or in the form of mysticism or in the form of this or that. By their practices in different lives, in different incarnations they must have undergone that event called the awakening of Kundalini. I always tell people, the hometown of Kundalini is not Harlow, but Muladhara chakra. Yet, she is not there.

After awakening the chakras come the nadis. *Nadi* means pathway for energy. The pathway for bio energy is called Pingala nadi and the pathway for mental energy is called Ida nadi and the pathway of spiritual energy is Sushumna nadi. They originate from the Muladhara chakra. I spoke about their importance earlier.

To be sure your practice is intended to awaken Muladhara chakra but when you are practicing Kriya Yoga you will find her somewhere else, moving from Manipura, or Anahata, and you say, "Oh, there she is."

It is true in most persons. Man is a spiritually developed being and the function of man during this lifetime is to go beyond that. To go beyond that should be the prime purpose, but who wants to practice Kriya Yoga? Do not be afraid of awakening kundalini. Man has led himself through thousands of adventures. He has spanned oceans of Earth, he has climbed Everest, he has gone to the moon, he has done all this. Let us not be afraid of kundalini also.

Hari Om Tat Sat

Swamiji's lectures and satsangs will take place in the York Hall, as will the early morning meditation and the first programme each afternoon; other classes and workshops will be divided between the York Hall, Kent Room and Lancaster Room (please check which one when you arrive); private appointments with Swamiji and the Teachers' meetings will take place in Room 14.

PROGRAMME FOR 8th FEBRUARY	PROGRAMME FOR 9th FEBRUARY
7.30-8.30 a.m. Meditation	7.30-8.30 a.m. Meditation
10-12 noon. Asana, Pranayama class	10-12 noon. Asana, Pranayama class
10-11 a.m. Teachers' meeting	10-11 a.m. Teachers' meeting
12.15 p.m. <u>Lecture on Yoga Nidra</u> by Swami Satyananda	12.15 p.m. <u>Lecture on Meditation</u> by Swami Satyananda
2.15-3.45 p.m. Children and Yoga - Talk and practical, with Swami Yoga-Bhakti from Recherche sur le Yoga dans l'Education, Paris.	2.15-3.45 Yoga and Education - how does Yoga help you to learn better in school? with Swami Yoga Bhakti. (School teachers especially welcome)
2.15-3.15 p.m. Private appointments with Swamiji	2.15-3.15 Private appointments with Swamiji
4.0-5.0 p.m. Yoga Nidra class	4.0-5.0 p.m. Meditation class
6.0-7.30 p.m. <u>Satsang with Swamiji</u>	6.0-7.30 <u>Satsang with Swamiji</u>

Questions that you would like Swami Satyananda to discuss in the Satsangs should be clearly written down and handed in to Swami Pragyamurti in the course of the day.

Please retain this portion as your programme and to help us check you in!

SWAMI SATYANANDA IN LONDON 1983. ENROLLMENT FORM, to be completed and returned to Box Office Manager, Satyananda Yoga Centre, 70 Thurleigh Road, London S.W.12. (Tel: 01-673-4869)

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ADDRESS

The cost for attending the programme will be £8 per day, £20 for the three days; unemployed, pensioners and students £5 per day; £1 per lecture/satsang if you are not attending the rest of the programme.

Cheques should be made payable to Satyananda Yoga Centre, at the above address.

The next lecture was given in Paris and it provides an account of Yoga, Tantra and the Vedic Tradition, and makes the very important point that this tradition is so broad that it provides a way of spiritual evolution for all stretching from the atheists to the theists. None are excluded from the consideration and guidance of this universal tradition and varieties of paths are shown to benefit all regardless of belief or life style. Next he explains that the four major yoga paths of Jnana Yoga, Bhakti Yoga, Karma Yoga and Raja Yoga exist to accommodate four main aspects of human nature, the Intellect, the Emotions, The Actions or Behavior, and

the Spirit or the Soul. Finally, Tantra is characterized as a system of practices for spiritual evolution in which every experience in life can become a stepping stone for this evolution.

The final lecture in this series of lectures by Swami Satyananda Saraswati in Europe in 1983 was given in Basle, Switzerland, and is entitled Yoga and the Spiritual Quest. It begins by stating that yoga should be used for the uplifting of human values. Yoga had been misunderstood only as a way of transcending life and it was therefore not followed by many, but since it has become known that yoga was also

always used to improve the quality of human life and human mind it has become wide spread. Sri Swamiji characterizes the spiritual quest as something natural and inborn in humanity and it consists of a search for one's ultimate existence, a search for the spirit and energy behind matter, to have an experience which is beyond mind. He then differentiates a spiritual quest from a moral or religious quest. The result of the spiritual quest of a householder is the illumination, transformation, harmonizing and ennobling of day to day life, and not the transcending or renunciation of day to day life.

Yoga, Tantra and Vedic Tradition

Swami Satyananda Saraswati

Paris, France, 1983

When the philosophy of the Upanishads became too meta-physical and too abstruse, the writers of the Puranas tried their level best to bring home in the mind of everybody the way to the knowledge of the Absolute. So, they then created another fantastic literature. This fantastic literature was known as Puranas and they contained the stories explaining truth and the way to truth and these stories were based on certain historical incidents in the country.

It will not be possible for me to relate examples from the Puranas, but if I told you one example, then you would understand how mystical truths were storified. The story of Brahma, Vishnu and Shiva was the clear and common explanation of the universal truths. The symbolism of the elephant headed Ganesha was just an explanation of another universal truth. Many times western researchers have branded this as Hindu polytheism. Hinduism has no polytheism. During the period of the early Greeks they had polytheism. Homer and the Greek literature are full of polytheism.

Vedas believed that you can only fill your pitcher according to its capacity. According to the quality of your consciousness and according to your evolution you can conceive God. Therefore God is, according to the Vedic tradition, always a personal thing, because God is not a

philosophy, God is not a doctrine; God is not a political ideology. God is not an economical philosophy. God is a symbol of your consciousness. If your pitcher can hold one gallon of water, how can you maintain two gallons in it? Therefore, Vedic tradition had its philosophy designed for two types of people. One type of person is called an atheist; the other type of person is called a theist. One who believes in eternal existence is a theist. One who believes in a personal soul, in a personal spirit is a theist. Someone who does not believe in this but believes only in the limited things is called an atheist.

The Vedas propounded ways for both. Even if you do not believe in an absolute God, even if you do not believe in a virtuous life and dharma (duty), even if you believe in eating, drinking and merry-making, still a way could be given to you for your evolution. Therefore, atheists were not ignored by Vedic philosophy. Those who believe in God like Muslims, Jews and Christians for them also the way was planned. Those who believed in the reality within and not outside for them also a way was propounded.

Some people do not believe in God, some do not believe in morality, some do not believe in transmigration, some believe in a God in heaven, some believe God is in nature, some believe God is within. Some believe God is living a good life, like this you have millions of types of temperaments. There cannot be one way. If you are to go to Delhi from Japan, you do not have to come to Paris. If you have to go to Delhi from Paris you do not have to go to Japan. Your way is a direct way and my way is a direct way. You do not have to convert me to your way of life and I do not have to convert you to my way of life, and therefore, Vedas made a very clear-cut statement about this.

According to the diversity of inclination and temperaments there are straight and circuitous paths, but ultimately you reach one point. Even all the rivers, whichever way they flow, go to the ocean. In the same way all paths whichever way they go, terminate in nirvana and this opened up in the Vedic Tradition, to give rise to diverse paths.

Therefore, there is no Vedic religion as such, there is no Hindu religion as such. It is not like Judaism, not like Islam, not like Buddhism and it is not even like Christianity. It is a federation of different paths because the purpose was to give spiritual guidance to all. Then many paths were organized. Western scholars call them sects, but Vedas say paths. What were these paths? The path of Shiva, Shaivism, the path of Vishnu, the path of Shakti, the path of Ganesha, etc. In this way many paths were formed and everybody was allowed and encouraged to follow his own path.

Many tribes came to India from outside. They were also accepted so long as they were sincere, as long as they were honest in their spiritual inclination, as long as they were true seekers. It does not matter what you worship, it does not matter whom you worship. It does not matter how you worship and it does not even matter when you worship; and it does not even matter who you are. You may be a male or a female. You may be a puritan or you may be an alcoholic. You may be a bramacharia, a celibate or you may not be bramacharia and this is how, not just a few, but hundreds of paths flourished. Whenever a person was enlightened, his instructions were followed and it is very important for us to know that the person who was enlightened never criticized other paths.

Then the entire Vedic Philosophy was classified. It was classified into six systems which are called Six Systems of Philosophy. These six systems of philosophy were graduated expressions and explanations of the Vedic practices. They also symbolized the developing pattern of human consciousness.

The first system of philosophy known as Carvaka is a philosophy of materialism. It says that what is seen is truth, what you cannot see does not exist. When you die, you die forever. You do not come back, therefore, eat, drink and enjoy as much as possible because you have only that much time. This is the beginning of Vedic thinking.

Philosophy does not begin with a presupposition. Philosophy does not begin with a biased hypothesis. Say there is no God, no other life and then the search begins. If you want to find the real thing, your mind must become completely clean. No philosophy – no bias – no preconditions, then you propose the negation and you go on negating and as you go on negating you are searching. Because every negation is an assertion.

The second system of philosophy is the philosophy of Sankhya. They do not believe in God but they believe in the evolution of matter. They say that by the practices of yoga, Raja Yoga particularly you can evolve your physical consciousness, so this was a departure from the first system of philosophy.

The third system is the philosophy of Buddha because he said there is no permanent soul. There is nothing like eternity. Everything can be reduced to a series of events, each event giving rise to the next, and continuity is achieved by that each event remembers all events that proceed them, without requiring a permanent soul. He refused to talk about God. He

refused to talk about transcendental matters. He said you are unhappy, you are miserable, you are suffering. There has to be a cause of the suffering. Do not say God has caused the suffering. There is a logical cause of the suffering and there is a way to the elimination of suffering. Therefore, he preached the four noble truths. This was the third departure.

The fourth system is Nyaya which means logic. It said because there is smoke there ought to be fire. Because there is a law, there should be an intelligent director. Because there is creation, there ought to be a creator. So Nyaya advances logical and cosmological truths. It is fighting to prove the existence of a higher reality which the first three systems refuted, but logic alone is not enough. They included yoga in it. Practice yoga and experience what is the truth. So logic was supplemented with yoga practice.

After this, the fifth system of philosophy was a fantastic system called Vaisheshika. The name of the expounder was Kanada. The literal meaning of *Kanada* is he who has given the philosophy of particles. *Kana* in Sanskrit is particle. Greek philosophies use the word atom. Atom literally means not divisible and that which cannot be divided is an Atom.

Vaisheshika philosophy however says “No!, Atom is not the last particle of matter. Time is not the last way of measurement. Time can be divided, atoms can be divided, particles can be divided and there comes a moment when particles disappear. Consciousness is projected – exactly that is what the physicists are talking about today. Matter is nothing but energy. Particle is not the ultimate. Particle is altered by consciousness. Particle is influenced by the mind so it arrives at the philosophy and the theory of what we call mind.

For Vaisheshika mind is not a psychological study. The mind as explained by Dr. Sigmund Freud and Carl Jung is not the mind. Mind is the spark of some infinite energy. It is very subtle. It is subtler than an atom. It is subtler than any particle. It is subtler than time and space. Mind does not need space. Millions and millions of minds can be conceived in one moment. What is the mind? What is its composition? Is mind homogenous?

Anything which is made up of one part is called homogeneous, and that which is composed of many things, is not homogeneous. So what are the components and what are the aggregates of mind. Now you can imagine how subtle the mind is. How subtle should be the elements that make up the mind? There are 24, or some say 26, elements that make up the mind but I am not going deeper into this the fifth system at this time.

The sixth system of philosophy is known as Mimamsa. Mimamsa means analysis. In the modern scientific terminology you can say X-ray. X-ray can penetrate anywhere deep into the body so the Mimamsa system is the penetration into the whole truth. From here arose Vedanta. Vedanta is the philosophy of the absolute. They came to the conclusion that there is an absolute reality, and the whole thing which you perceived is appearance. So therefore, they started speaking about reality and appearance. Reality is the basis for appearance. The reflection you see in the mirror has a basis in you. If you are not there, there is no reflection.

This is the basis of the philosophy of Vedanta, but it is not only this much. There is very much in it and it is very interesting to study, but this literature is so vast that it would take you many lifetimes to go through these texts. The book Mahabharata, itself is a book of many hundred

thousand verses. There are 18 Puranas, and each Purana is thousands of verses long and each Smriti is thousands of verses long. How to manage this knowledge? How to convey this to the people? How can you make this available to everyone according to his intelligence and his idiosyncrasies? If someone is intelligent you can talk to him about Vedanta but another man who is an idiot will say it is all nonsense, and if you tell the idiot to go and worship this way, the Vedanta way, he will say that it is useless. Then they qualified even the parts and not only the systems. Whether you are a Shaivite or whatever, there are four paths: Karma Yoga, Bhakti Yoga, Raja Yoga, and Jnana Yoga.

Your main yoga should be chosen according to your temperament and predominance of emotion, dynamism, psychic or intellectual abilities. If you are predominantly emotional then choose Bhakti Yoga. If you are predominantly dynamic then choose Karma Yoga. If you are predominantly psychic then choose Raja Yoga. If you are predominately intellectual the choice is Jnana Yoga. If you are predominantly emotional then chose Bhakti Yoga. But nobody is totally emotional. There is a combination of all the four elements in each with the predominance of one. Therefore, we should create a synthesis of all the four yogas with the predominance of one.

Karma Yoga is very important because it covers the whole theme of your life. Bhakti Yoga is important because it is able to channelize the wild emotions. Raja Yoga is important because it is able to release the subconscious and the unconscious negative forces. Jnana Yoga is important because you know what you are doing and it gives an explanation of all the practices. This is how all the paths were classified. Then it was not necessary

for you to read all those books. And for these four yogas they condensed the entire Vedic tradition into sutras.

Jnana Yoga has Vedanta sutras and Brahma sutras. Sutras are very terse statements. They are like compressed tablets. Each sutra is pregnant with a fantastic meaning. What is a sutra? Sutra means thread. Sutra means source. The thread in your mala or necklace is a sutra. You remove it and all your beads fall apart. If you want all your beads to stay together, you must thread them. Therefore, all the beads are linked to each other by a sutra. Every book of sutras has a subject matter of underlying truth. That is the sutra. Raja Yoga Sutras are known as yoga sutras. These yoga sutras are by Patanjali. Bhakti Yoga also has been condensed into sutras. Narada Bhakti Sutra and Chandiya Bhakti Sutra are by two great authors. Then you have Sankhya sutras. The whole Sankhya philosophy is condensed into these sutras.

Yoga teachers throughout the world now study Sankhya Philosophy. Yoga and Tantra have their basis in Sankhya philosophy, and therefore, in order to understand Yoga and Tantra, the system of Sankhya philosophy should be thoroughly and properly studied. In fact, in France and many European countries the yoga teachers are supposed to pass certain examination in Sankhya Philosophy. The Sankhya sutras are commented on and explained by many eminent scholars, but this is not all of it.

Vedic Philosophy is always open to necessities. Whatever type of people there are in the world, we have to find a way for them and it is in this context that a great system is coming to the modern age.

This system is known as the path of Tantra. This Tantric system is the appropriate way for the people of our times, because it is necessary that we expand

our mind. The evolution of mankind is at a crossroad today and we have to decide which way to go; whether to regress back to matter or whether to go in search of energy. If you go back to matter, that is your choice, but if you want to go along the path of discovery of Shakti, then a way has to be shown, and this Shakti is inherent in every object. The purpose of universal nature, the purpose of universal prakriti is evolution.

The first phase of evolution is natural evolution. The second phase of evolution is mental evolution. The third phase of evolution is spiritual evolution. The spiritual evolution is the awakening of Shakti in you. Shakti is a universal factor. It is everywhere. It is in you because you are an inseparable part of the universe. You do not live in the universe but you are the universe. Even as a motor car is comprised of many parts, in the same way, the universe comprises you. We are not separate from the universe. You do not see it, and you do not even realize it. There is an unseen link between each and every object and that unseen link has to be realized.

The Shakti is known as Kundalini Shakti and this Kundalini Shakti is at the base of your existence. Do not talk about Shakti somewhere above. It is at the base of your existence. It is intimately connected with your sensuality and your sexuality. Your desires are attached to Shakti. Your passions are linked with Shakti. Your anger, your violence, your jealousies are linked with Shakti. Your hunger, your thirst, your dissatisfaction is linked with Shakti. Every experience which you go through in life whether good or bad is linked with Shakti, just as electrical energy can be seen in many forms as manifest in heat, cold, etc. Shakti should be awakened in the proper way through the practices of Tantra.

Concluding the topic now, the Vedic System has no founder. It has no prophet. It has no scripture. Even if one scripture is described something else is there also. Even if I am removed from the scene, someone else is there. Because the purpose of the Vedic tradition is to discover the deeper nature of man and at the same time to establish or to understand the relationship between the micro cosmos and the macro cosmos, furthermore its purpose is to live in the external world with a greater purpose.

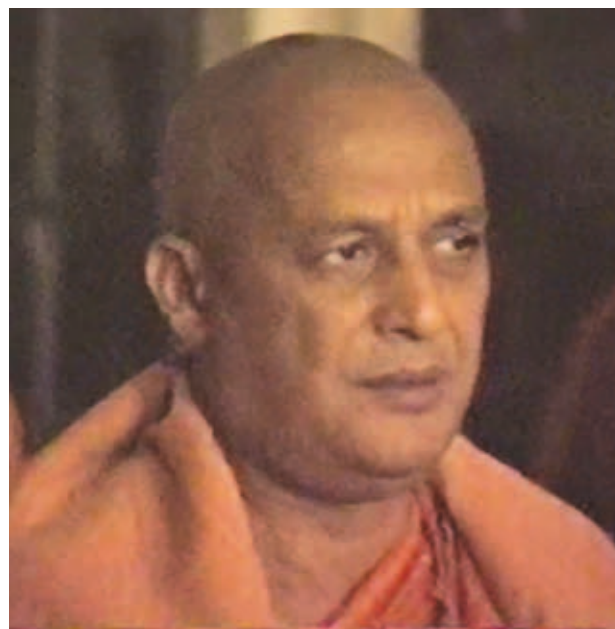
Therefore, all the stages of life are stepping stones and everybody should realize that he is a pilgrim. He should try to understand or realize that he has to reach some particular destination. Many great scholars from the west have done work on the Vedic Tradition and philosophy, especially Max Muller and his followers and a lot of work has been done in the west in the field of psychology also.

But some of these scholars have not been completely honest. In the psychology of Freud there is not even the faintest reference to yogic philosophy, as though he did not know it. It is a betrayal of intellect or tradition. He talks about unconscious, about subconscious and about symbols. Dr. Karl Jung talks about archetypes. There is no earlier reference in the west where you can trace these things. Where did they get their ideas? Did it get dropped in a dream? Or did they get some sort of revelation from God? Scholars have to be honest. Intellectual traditions should not be betrayed. It is an insult to man's intellect.

Pranayama has come to the west. Thousands of people practice it, but they put the label 'suffology'. Why should they feel inferior? Even when we use computers we do not feel inferior. Science is not

occidental. Knowledge is not oriental. Science and knowledge know no frontiers. Darwin's biology is not Christian. Patanjali's yoga is not Hindu. Knowledge knows no frontiers, does not need a passport, it only needs the seeker's heart.

But at the same time there have been many outstanding scholars in the west. Schopenhauer has paid his homage to the Vedic tradition. Max Muller has also translated the Vedas. Paul Deussen translated sixty Upanishads about which he wrote that they had been a solace during his life and would be a solace after his death. Sir John Woodroffe investigated Tantra and has written a number of wonderful books on Tantra. Swami Aghedananda Bharati, a Viennese sannyasin has written excellent books on Tantra and not only that, many scholars have done superhuman work on it.



Therefore let us conclude our topic with a simple understanding. The Vedic tradition is not a religion. It is a search for the unknown. It has made mistakes in explaining the unknown but it has not stopped there. It has gone further. Again, it has made wrong statements but it has not stopped there. It has still gone further in search. The search for the truth is eternal. It does not end in a temple. It does not end in a sanctum sanctorum. It does not end by becoming a religious priest. It does not end in a church. If you are sincere and serious in trying to understand this unknown thing, then you will have to find another way, and this tradition is the only tradition in history which has accepted the sexual act as a way to highest experience.

This is a great relief to millions of people throughout the world, because everyday we do it and everyday we suffer from guilt and shame. If you think it is wrong, do not do it, but if you cannot stop it, try to understand it. Therefore, there is a sutra on sexual sciences also. Its name is Kama Sutra and how does it begin?

Dharma, Artha, Kama, Moksha, (virtuous life, money, desire and desirelessness) are the four basis of human life. *Dharma* means virtuous duty. *Artha* means money, property. *Kama* means desires. *Moksha* means freedom.

These are the four feet of the stool of wisdom. They are the basis of human life. One should know what desire is. One should know how to conduct it and one should know how to go beyond it. Tell me the name of any religion in the past or present who believes that kama or passion can be used as a springboard for evolution. It is not because they are trying to justify it, but the truth of nature must be accepted, and the minds of millions of people should become normal by this understanding.

Hari Om Tat Sat

Yoga and the Spiritual Quest

Swami Satyananda Saraswati

Basel, Switzerland, 1983

In the last few decades, yoga is being used for the uplifting of human value. Until then, people believed that yoga was a way to transcendental experience, and therefore, many people who did not want to follow the transcendental path did not at all understand yoga, but yoga was always used to improve the quality of human life and the human mind.

In fact, in modern times, life has become full of stress and the mental formations of the people are getting more and more abnormal. Modern thinkers are saying that eighty nine percent of diseases are caused by stress and these diseases are known as stress-born diseases – neurosis, psychosis, and the resulting symptoms are all due to accumulated stress. The question of personal and social morality cannot be solved by religions. Many religions are thousands of years old, but history gives evidence that they have not been able to solve the problems of modern values. The problems of fear, the problems of jealousy, the problems of violence and many other problems connected with our personal life have no solution at all.

Modern psychology was developed and it has a fantastic and beautiful system of analysis. Its definitions are superb. Its explanations are classical but when you go to them they give you tranquilizers

or at most hypnosis. Tranquilizers are no solution to stress. Hypnosis is no solution to stress because stress is born due to the mismanagement of the energy principles in man. It is not the mind which is important, it is the energy principles, it is the forces which are important and therefore, yoga has devoted a lot of thought to this problem. After all your spiritual quest should begin with your personal life. Spiritual quest is not a philosophical quest, nor is it an intellectual process, nor even a religious one. When I want to have a spiritual quest, it does not mean that I have to become religious, even if one is an atheist, one can have a spiritual quest.

In order to search for a spiritual experience it is not necessary that one has to be a theist. A spiritual quest is something which is natural to every human being. You may be a monk or not a monk. You may be a renunciate or not, you may be a celibate or you may not be a celibate. Spiritual quest is something which belongs to human existence. But, at the same time, by a process of thinking you can not manage it. It is necessary that everyone must understand the reality of things.

What is the human body? Is it an aggregate of flesh, bone, blood, marrow? Is this body like a motor car that you feed with petrol and the driver will run it with an engine; or is there something else in the body? Therefore, spiritual quest begins only when you are able to understand your importance. If you consider yourself a bundle of material things, then there is no question of a spiritual quest. Spiritual quest is a search for your ultimate existence.

What do scientists do? They take matter and analyze the matter. They break up and split the matter. Why do they do it? Because their quest is a

quest for energy. They are trying to search for the energy within the fold of matter. Exactly in the same way as a scientist tries to discover the energy behind the matter, a person has to discover the spirit behind the matter. When you see matter it is so gross – uranium is gross, sodium is gross, likewise many other forms of matter are gross matters, but the energy is concealed, hidden and concealed in that. In the same way the body is gross, the mind is gross, the intellect is gross, but behind this there is an inherent principle. That inherent principle is concealed and hidden – just as energy is dormant in matter, the spirit is dormant in the body. This energy is called Shakti. That is the terminology yoga has used again and again. Shakti is a combination of force and energy. It is creative energy, it is life energy and it is destructive energy. Shakti has many dimensions but just saying that the Shakti is in us is not enough.

Tantra and yoga talk about two poles of energy. One pole is a positive, another is a negative. It is necessary to split the energy into two in order to create a movement or a momentum. If there are no positive wires, if there is no positive energy circuit and if there is no negative energy current then there will be no electricity, and therefore, the electrical force, the electrical substance, the electrical energy has to be split into two. They are the two poles of energy.

In this physical body there are also two forces and these two forces are not abstract. They are actual. Modern sophisticated instruments of science have registered them. I am not talking of a philosophy, but I am using the word energy – I mean energy in terms of impulses, voltage and ohms, and that energy is in your body at present in two poles.

The right side of the body is the area of one type of energy, the left side of the body is the area of another type of energy. The right side controls the life principle, the left side controls the principle of consciousness, and in us there are these two principles. One principle is called life force and the second principle is called consciousness and when consciousness and life force are combined, there is life. Prana makes us move, work, act, etc. If there were no prana we would be dead. If there is no consciousness we would not be able to think. These are the two principles that are controlled by the two forces in the physical body. The right side is called the masculine principle and the left side is called the feminine principle. There has to be a harmony between these two poles within the physical body and when there is disharmony in the two poles in the physical body then psychosomatic diseases and soma-psychic diseases come up, but this is not only in the physical body, this is not particular to the physical body. This duality of polarity you can find everywhere. You can find this duality of polarity in the whole universe. You can find the duality of polarity even in an atom, every molecule and in the life of a couple, husband is a positive polarity and the wife is a negative polarity. I am not talking religion, please! I am talking about a science and this science is called Tantra science.

The male is the positive principle, the positive pole and the female is the negative pole. Physically they look the same. They are called human beings but from the point of view of the energy circuit, they are not the same. They are complimentary to each other and not united with each other. They are not similar, they have to be different. The male principle and the female

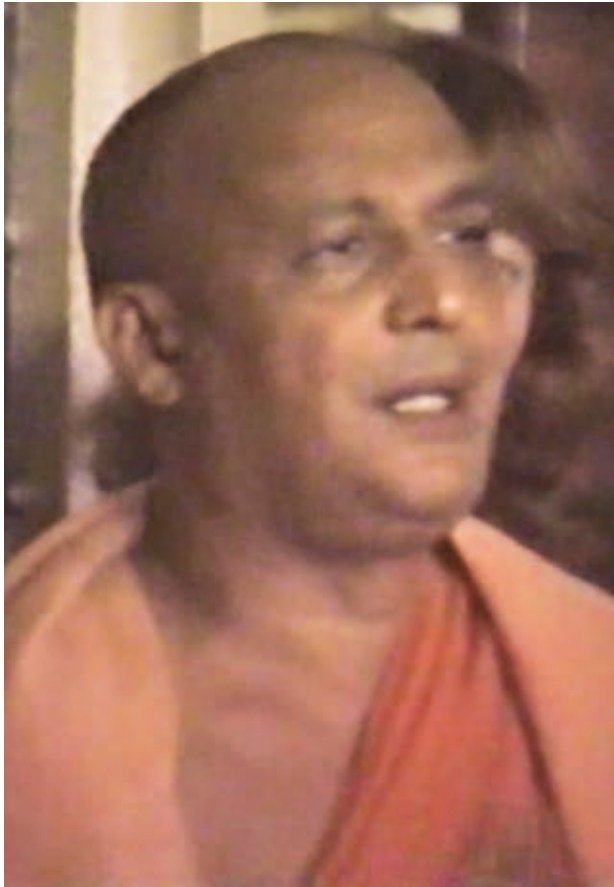
principle have to be different and because of this difference union can take place, and therefore, when male and female come together it is the two polarities of forces that come together. Whether it is the physical contact or it is the mental contact or even emotional contact or contact on any other plane that is called union and if you understand what I am telling you then you will understand that only then the spiritual quest can begin.

If you believe that you are one type of human being and she is another type of human being and that you must unite with each other then there is no spiritual quest. That is a way of deluding oneself and therefore, in the whole yogic and Tantric tradition the spiritual practices for understanding and discovering this fact are indicated. Many times we hear from the religious preachers that male and female should be nicely united with each other, and we hear many moral lessons from them but they do not work at all. You have to force yourself because that is not a spiritual quest. The spiritual quest is the quest of thought, of a particular experience and that experience comes when everything becomes *shoonya*, nil, void. There comes a moment when the idea of I is terminated, the idea of space is terminated, you forget who you are, you do not even know who you are, you do not even know what you are doing, you do not even know what you are experiencing. There is a supra-mental experience, and that supra-mental experience is the discovery of the universe in you.

The universe is microcosmic and macrocosmic. The macrocosmic universe is outside and extends millions and millions of light years but another universe is microcosmic. This microcosmic universe is enshrined



in one point. This microcosmic universe is enshrined in one bindu, one point in an atom or smaller than an atom. This little particle, this little bindu is beyond time and space and that experience is much subtler than that bindu. That experience comes to you in so many forms. It can come to you in the form of sounds which many thinkers of modern psychology will not accept. If you tell them that you are listening to a sound they will tell you to go to a psychiatrist. This experience begins with sound. This sound is sometimes in music, sometimes it is other sounds. This experience again comes to you



in the form of geometrical formations, geometrical figures and these concentric figures are symbols of the inner universe.

The universe is not the trees or the mountains or the sun and moon or the stars. The universe is geometrical. Please listen to me, the universe is geometrical in form. The universe is mathematics. It is not the paint of an artist. What you see now is an appearance. What you see now is a manifestation – is not reality – is not the

seed. When you wear a gold bangle that is not gold, that is a manifestation of gold. Gold is not circular, gold is not square, gold is not triangular, gold is a particular quality but these are all manifestations of gold so you do not say that this is gold. You say that this is a bracelet of gold. In the same way this universe that you see is not the universe but a manifestation. You should not define the universe in terms of sun, moon, stars, planets, mountains and oceans.

This is what modern scientists are saying today. The latest books from the physicists and the scientists are saying exactly the same thing which I am telling you now. If you have to experience the universe you will have to experience it not in this form but in its real and potential and deeper form. Then you will see many forms; the archangels or the inner divinities. The spiritual quest, therefore, is not a moral quest. It is not a quest for goodness, it is not a quest for purity, it is not a quest for being submissive – Oh what a good man! Oh what an obedient man! That is different, that is a moral quest. That is a religious quest.

To me spiritual quest means just one thing – to have experience of something which is beyond mind. I agree with all the ancient people who said that human birth is given to you to have this experience and for nothing else. Of course, you can practice your own religions because you have phobias, because you have fears, because you have insecurities, because you have so many uncertainties, because you have so much guilt, so you can be religious if you like. It is none of my business, but that is not the purpose of human life.

The purpose of evolution of nature in man is something else. Man is not a product of a solitary action. Man is an outcome of a long chain of evolution

in the realm of nature. Man has been fashioned by nature over millions of years and the purpose of that nature is that man should ultimately transform himself into an experience. This experience is so close to you, it is not very far, it is not in paradise, it is not in another country, it is not in the Himalayas, it is not in the mountains, it is not in the caves, it is in you. It is so close to you that it is closer than your own breath – much closer than your own mind but there is a problem. You can feel your breath but you can not have that experience. You can feel your mind but you cannot have that experience. You are able to experience pain and are able to experience pleasure but you cannot experience that experience. Why?

Where is the obstacle, where is the barrier? What stands between me and the experience? That problem can be solved by the practices of yoga and Tantra. Therefore, when male and female come together they constitute a polarity and this polarity then causes an explosion and this explosion is the manifestation of a duality of energy. Now that explosion is gross sometimes, when that explosion is gross you call it sensual pleasure, which is called the physical bliss, the sensation from the interaction of the matter.

Now that same explosion should be directed upward. There are various levels of experience of that explosion. Those people who do not know the path, experience the explosion on a gross plane. They have experience of the explosion on the plane of the senses, but there are people who can have the experience of that explosion in higher centers. In Kundalini Yoga there are six centers for this experience. Muladhara chakra is the lowest center for this experience, and Ajna chakra is the highest center for this experience.

Some people have their experiences enshrined in Muladhara chakra. Some people have their experiences enshrined in Anahata chakra and a few people can have their experiences manifested in Ajna chakra. When the experience can be directed upward to Ajna chakra then you can have experience of light. That is called illumination. That is called enlightenment and that is called inner light. This is the ultimate of the spiritual quest for the people who are living the life of a householder.

Now there is another important point which I want to put before you, because it is necessary to understand the whole truth from a scientific point of view. Meditation is not a psychological exercise nor is it a religious one; it has got to do with time and space, it has something to do with the time and space factors. It has been seen that during the practices of meditation, what happens is that the energy is concentrated at one point; and as a result of the concentration of the energy at one point, time and space drift towards each other and when time and space come closer to each other then an experience takes place and this experience which you have can be directed both within and without.

You can bring it down to Muladhara chakra. You can make it ascend to Ajna chakra. Therefore, that practice of mantra is considered to be a most important part of meditation because mantra is nada. *Nada* means vibration. If you do not understand what vibrations means, then it is better to read a few books of physics and Tantra. These vibrations are known as nada and they are known as mantra, sound having a type of vibration peculiar to each and different from each other individually, that is called mantra and every sound has

its own vibration. It is not necessary for me to tell you how many types of sounds there are in the universe. But I must tell you that in the universe there are certain primary sounds and these primordial sounds each have their specific vibrations.

Sages and saints and realized people realized these sounds in the depths of their samadhi, and these sounds should not be related to some divinity. These mantras and these sounds are a completely non-religious matter. Even if you are not religious you can practice mantra, even if you do not believe in divinity you can practice mantras, because these mantras, as I said, relate to a certain quality of quantum of vibration. These vibrations are so subtle that we can not conceive them. Human mind is adjusted. Human ears are adjusted, our senses are adjusted and we can only realize certain vibrations and not beyond that. These sound vibrations are of four categories, of four degrees. One category of vibration is that which we can hear, we can understand, we can think, which we can talk about, which we can sense and practice, a sound which we are able to listen to. I am talking of something which you are able to understand because your senses are being excited for that. But then there are other degrees, other dimensions of sound, there are manifested sounds, mental sounds, psychic sounds and transcendental sounds. These are the four dimensions of the sound mantra and when you produce a mantra regularly then you can get into the depth of the vibration. In fact, the nada, the mantra and the sound completely metamorphose the mind because the deeper you go you can experience more than what you experience outside and when a sound or a mantra is produced then it creates what

we call an experience and therefore, it is of paramount importance that everybody, no matter what he wants in life, no matter what he believes in life, to repeat a mantra everyday for a limited time and in order to make the mantra more powerful, there are many ways of practicing that.

Some people like to practice only Hatha Yoga. Some people like to practice only Jnana Yoga and some people like to practice only Raja Yoga because everybody has his own temperament, his own creation, but if he includes the practice of mantra in his daily spiritual quest, he will find that he is able to accelerate the pace of his progress because mantra is something that works as a catalyst. The experience is perfected there, you do not have to make the experience, you do not have to construct it, it is there in finished form, but you are not able to have it. There is something which you need which will bring it out of you, and the mantra is that catalyst. The time comes when mantra explodes psychic visions, creates dreams and dreams and dreams and throws out your neurosis and psychosis and brings you in contact with the psychic realities of your being. The psychic visions which you have are very important, the dreams which you have are very important. They do not have any meaning, it is not even necessary to interpret them but they indicate the capacity of your psychic perceptions.

Dreams indicate the capacity of your psychic perception. Psychic visions indicate the capacity of your psychic perception. It means that you are able to get out of time. It means you are able to get into the past and the future because time is in one point. Past, present and future is not one hundred years. It is here, it is here. Past, present and future are intermingled

with each other and these dreams and these psychic visions bring you closer to that reality, and the more you practice these things the more you have dreams. The more you practice these things you have psychic visions but sometimes you are disturbed because you do not expect it. You are a spiritual seeker, after all what are you expecting. You just want to jump into experience? You just want to have transcendental experience – funny people you are! First the child moves using all four limbs, then he walks on two and falls, then he walks limping, then he runs. In the same way there is a process of psychic evolution. This process of psychic evolution is indicated by your dreams, by your visions, by your non-empirical, your non-sensorial experiences.

One person came to me one day in an absolute panic. He said, “When I was sitting in meditation I found a force was trying to get up my spine and since then I am only dreaming of snakes and snakes and snakes”. I told him, “Congratulations – may you have it even more!” He said, “No, no, I do not want to have it”. I said, “Then do not ask me for help on the spiritual quest. You do not know what exactly you are talking about. You are talking about a spiritual quest. You are going on to me about visions. I want you to have that transcendental experience.” You are not able to face a dream and on some days you begin to hear some sort of shutting of doors in your ears so you go to a doctor. If you feel an ant is crawling through your spine, tic, tic, tic, tic, you say something is wrong with my nervous system. Therefore, spiritual quest must begin, must continue, must end with a guru

One person told me recently that she had a fantastic explosion. She became nervous and I said,

“But you wanted it.” She said, “I did not want it.” I said, “Then why did you ask me for a mantra, do you want to follow my religion or my sect or do you want to add to the membership of my disciples. When you asked me for a mantra I thought that you were a seeker and I believed that you wanted some sort of supra-sensuous experience. I thought you wanted that. I did not know that you wanted to become my disciple to increase the membership so that after 5000 years you will say that Swami Satyananda had one hundred million disciples throughout the world.” No, that is not the purpose. When you follow the spiritual path you are up for some different experience. Do not be frightened because that experience does not last long. It is succeeded by another experience. If you feel a snake crawling in your spine, let it be there. After a week, or one, or two or three or four, it will go, and if you continue your practice another experience will come. That will also pass away.

In this way experiences and experiences will come and go provided you continue your sadhana, but if you are frightened and discontinue your sadhana then no. The spiritual experiences are valuable experiences of human life, and those spiritual experiences completely transform the quality of your life, whether you are husband and wife or whether you are a boy and a girl living together or it does not matter if you are mother and son. Wherever you are or whoever you are, spiritual quest makes you one in spiritual life and that is inner peace and inner bliss. I have nothing else to say tonight.

I believe in one thing. I have never followed any religion but I have studied all of them, and I have little respect for them. I have always been searching for an

experience and that experience I believe was always in me. It came to many people. It came to Ramakrishna Paramahansa, it came to Ramana Maharishi, it came to Aurobindo, it came to St. Francis of Assisi. It came to so many saints. Thousands and thousands of people in history were illumined. Today in this age we are at the crossroads, we are at the climax.. We have to return, there is no choice, neither for east nor for west. Japan, China, India they all have to return. France, Germany, England, America, they all have to return. After all when you reach the top of the mountain what do you do? You have to come down.

So we have to know and understand the inevitable anticlimax. This anticlimax is the spiritual evolution. For thousands of years man looked for the ultimate nucleus in matter and he did it intensively in the last few years. He exploded the nucleus and with that the physics is finished; now physics is also having an anticlimax. After Einstein physics is not physics, it is metaphysics, it is called anticlimax, materialism. Anticlimax is returning to the same point where you started. You climb the hill, you climb from the base, you reach the top, then what do you do, come back to the base. So going up is called the climax and going down is the anticlimax, so you have to come down to the base. That is the anticlimax of materialism.

What is the anticlimax? Have you ever thought about it? The anticlimax of materialism is coming down and that is inevitable not only for a renunciate, not only for a religious person, not only for a believer, but for everybody. Do not say I do not believe, No! Everybody believes, every negation is an assertion. Who are you negating? That is all.

Hari Om Tat Sat

